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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., June 26, 1924

NEW SERIES
VOLUME XXVI, No. 26



W. M. WHITTINGTON

Senator W. M. Whittington has been President of the Education Commission since its creation. More than any one else has he been responsible for the great achievements of Mississippi Baptists in the field of education during the last 12 years. He has given freely his thought, his time and his money to the making of our schools what they are. He is now a candidate for Congress from his district and ought to be and doubtless will be elected.—D. M. N.

Due to a mistake of the engravers, the photographs of Senator W. M. Whittington of Greenwood and Honorable F. D. Hewitt of McComb were left off the Education Commission group in the Education Issue of the Record. They appear in this issue. Photographs of L. L. Tyler of Picayune and A. S. Bozeman of Meridian, the two other members of the Commission, could not be secured from which to have cuts made. They are none the less important and their services are none the less valuable, however because their pictures do not appear in the group.—D. M. N.

Miss Brown of the Sunday School Department is working her mind and with her hands to make a success of Children's Week, the third Sunday in October.

The Watchman Examiner says that in our early history there were twice as many Baptists in the Northern States as in the Southern. Now the situation is reversed.

Contract has been let for the new administration building of Clarke College at Newton. The reporter from Newton says:

The building is to be of brick, two stories and basement, will be fire proof and have tile roof. It will be modern in every respect. Work will begin as soon as material can be placed, and it is hoped to have it ready for the opening of the session this fall. The institution has recently closed the most successful term in its history, and the assurance of such a handsome new building for the coming session will add new zeal to everyone concerned, and the success of the school is assured in the future.



F. D. HEWITT

Judge F. D. Hewitt is a new member of the Education Commission, but he has entered into the work as if he had been serving for years. He is a graduate of Mississippi College and is now District Attorney of his district. The educational interests of Mississippi Baptists will always be safe in the hands of men like Judge Hewitt.—D. M. N.

Dr. and Mrs. Luther Rice Christie of Meridian celebrated their silver wedding on Saturday evening, June 21st, from eight to ten in the First Church. We send most cordial congratulations and good wishes.

The church at Hernando has called Rev. W. Q. Maer as pastor. He is a native of Mississippi, has taken the field course in the Louisville Seminary, and is well known in Memphis. He begins his work July 1st.

We acknowledge invitation to the wedding of Miss Mary Scarborough, daughter of Dr. and Mrs. Geo. White McDaniel of Richmond, Virginia, to Mr. Alexander Wilson Parker. These young people have our best wishes and our prayers that they may live up to their high heritage.

Evangelist J. W. Hickerson writes:

"On June the eighth we closed a very successful meeting at Iowa Park, Texas. There were sixty-one additions, thirty-four of them for baptism. There were about eighteen or twenty volunteers for special work for the Lord. The splendid pastor and his good wife had the church in readiness for a revival. The very first service there were souls saved and united with the church. There were only three or four services, during the meeting but that some one was either saved or some one united with the church.

"The first Sunday in July we are to be with Brother G. C. Hodge and his people at Fayette, Miss. We want the people of good Mississippi to pray for us during that meeting, that the good Lord will see fit to give us a real old time Holy Spirit revival."

Pastor B. C. Laird has just had a season of refreshing in his church at Tulsa, Texas.

Pastor S. G. Pope is in a meeting in his church at Louisville, having Dr. J. J. Hurt of Jackson, Tenn., and Mr. Joe Canzoneri of Fort Worth to his assistance.

Pastor Madison Flowers goes from Rolling Fork to Shelby. Elsewhere in this issue is given an appreciation of Brother Flowers' work by a member at Rolling Fork.

Pastor George F. Austin of Ellisville has assisting him in a revival meeting two of the Home Board Evangelists, L. O. Vermillion, preacher, and E. A. Patterson, singer.

Pastor J. W. Hudson of Raleigh is to have Dr. J. E. Skinner of Martin, Tennessee, with him in a meeting beginning the fifth Sunday in June. This church has just finished a handsome new church building.

Pastor Roy Brigrance gives up his pastoral work in Lafayette County and will enter Mississippi College in the fall. He would be glad to lead the singing in evangelistic meetings in August, his wife assisting at the piano.

Pastor T. L. Holcomb has just closed his third year at Shuman. The Lord has showered his blessings down. There have been 855 additions to the church; \$117,000 were given to all purposes and the outlook is bright.

Dr. Jesse C. Owen of Fulton, Missouri, has accepted the call of Fifteenth Avenue Church, Meridian, and begins his work there July 18th. He will get a hearty welcome to Mississippi and will find no difficulty in soon getting into the full swing of the work.

The Northern Baptists adopted as their message to the world the statement of the Convention in Stockholm, but it was stated that it is not a confession of faith, nor a test of fellowship. Some people are very much afraid that others may find out where they are at.

Dr. C. E. Burts, the State Mission Secretary of South Carolina, has resigned to accept the position of General Director of the Southwide Campaign for 1925. He is a big man every way and will measure up this big job. We shall have more to say about him and his work from time to time.

We appreciate announcements the brethren are sending us of meetings to be held. But to get them before the people in time for prayerful co-operation, they must reach us two weeks before the meeting begins. We will appreciate more full reports of the meeting immediately after the close.

Pastor A. J. Smith resigns at Haynesville, La., to accept the call to Queensborough Church at Shreveport. In the two and a half years' work at Haynesville the church has grown almost threefold, being well-organized, built a new home for the pastor, and is preparing for a new church building. The church gives him up with regret, but the field in Shreveport offers a magnificent opportunity.

OUR GREATEST NEED

By J. B. Gambrell

There are now, and always will be, urgent needs in the churches and in the Kingdom. We stress one thing, and then another. It often happens that one ventures to say that this is our greatest need. With due care and full faith, we may say that our greatest need today everywhere is the right kind of prayers. The greatest possible helpers are the real prayers. Paul was insistent in emphasizing the need of prayer. He pleaded for it. He practiced praying. He urged prayer. And a greater than Paul, even Jesus, said if two agree as touching anything and ask for it it will be done for them by the Father in Heaven. More is promised to prayer than influence, learning, natural ability, wealth, everything else in the world put together. Real prayers never fail. With them there are no difficulties because whatsoever they ask their Father for He does for them. God knows no difficulty. To Him there are none, for His power and authority are universal and supreme.

There comes to me now a scene of the past. For weeks and months a pastor had labored hard in preparation and preaching. The atmosphere was congealed around him. The hearts of the people were as stone. The pastor was discouraged and ready to quit. A few of God's saints realized the situation and covenanted together to pray for a return of life and power to the lifeless church. Then came a great hour. The pastor was to read the Scriptures. He was in sackcloth. The Spirit came while the Word was read, and where the Spirit is there is liberty. The reading was in the power and demonstration of the Spirit. The people sat subdued and in tears. The opening prayer by a brother in the congregation, was broken, much of it incoherent, but God understood it. Sobs broke from the hearts of the people. The sermon followed. It was not according to the preacher's notes, but it was according to the mind of the Spirit. The sun had risen. The coldness and hardness and darkness were gone. The people lingered to rejoice, and some broke forth into praises. What did it? Prayer. And all this occurred in a cultured town, under the shadow of a great university.

From the shadows of the past comes another scene. The place was a country church, where devout, soul-loving people camped and joyfully cared for the multitudes who might be induced to come in reach of the Gospel. The parents of a young married woman were camped on the ground. She heard the call of God one day and with broken heart came and knelt at the mourners' bench for prayer. Her wicked husband followed her with horrible oaths, cursing his wife for being a fool, cursing her parents for meddling, cursing the church as a den of hypocrites, cursing the preacher for preaching lies. His face, naturally handsome, was horribly distorted and black with rage.

The people were cazed as the enraged man, still breathing out threatenings, led his wife out of the church bareheaded and compelled her to mount a horse behind him and ride away five miles to their home. The pastor stood silent before the congregation. I see him now. Then in solemn tones he said: "This is no time for angry or hasty words; it is a time for prayer. This poor man needs our prayers. Let not one hard word be said."

That evening the people broke up in small groups and went their ways into the woods for prayer. One man's name was on all hearts and lips as prayer went up to God. That night, in the language of the common people, there was a "powerful meeting", and it was well named, for great power was on the people. Next morning, one of the first men on the ground was Wash Gober, with his wife. He looked like he had seen an angel with the Sword of Justice in his hand. When mourners were called, he tried to reach the mourners' bench, but he was like a paralytic. He fell on the floor as one dying. He was dying and did die that day. But he heard the voice that

raised Lazarus from the dead and rose in the power of a new life. Prayer reached this modern Saul of Tarsus and saved him.

Back of every great movement in the Kingdom is prayer. The most useful people in all the churches today are the best prayers. In many a pulpit today is a cultured preacher fooling away his time on labored, scholarly sermonettes which fall on the people as the dead leaves of the forest under mid-winter's frost. Vast sums of money may be put into great meeting houses, with costly equipments yet the whole will be like a display of cut flowers, without life and lacking the attractive fragrance of the garden of the Lord. The people endowed with a deep sense of the essence of things refuse to be cheated by a lifeless procession. They will not accept word pictures of bread for bread itself.

What is needed in these valleys of dry bones, the beautiful cemeteries of dead churches? There is one overwhelming need, even the spirit of power and life to make the dead live before the Lord. How are we to have the Spirit back in the churches? By prayer. If your preacher is dry, pray for him. He is a reflex of your prayerlessness. Take no fright from circumstances or difficulties. Pray and look to God. He can manage it all. Back of all failure is heart-failure—failure to pray definitely for the thing needed. We need today many things, large sums of money, many more workers. But first of all we need believing prayer, definite prayer. Great institutions need money. Great causes press their needs on us now. They can get it by prayer; but there must be definite prayer, agreed prayer. The short of it all is, the Kingdom will come by power and power is with God. It comes in answer to prayer.

IN FAR AWAY SHANTUNG

We did not attain the past year all that was hoped for, but there was progress, and for this we thank the Lord. Baptisms numbered fifty-six and one man who had wandered away was restored to fellowship. We should not, however, measure the working of God in China and the fruits of our labors as confined to baptisms, for the gospel of our Lord is making its power felt in many ways here in this old country.

Chinese in other parts of China often say: "Shantung people are as a flock of sheep", which means that "they follow the crowd". And how true it is! The usual reply to the question: "Why do you worship idols?" or "Why do you continue to bind your children's feet?" is "Because others do it." So the great majority still follow their old leader, the devil: they have no shepherd. But when a larger number become Christians others will follow in great numbers, we truly believe. One can see already yearly improvement in the attitude toward Christianity, an increasing tendency to follow the great Shepherd of the Sheep.

There are many secret disciples, yet both men and women of the best classes are declaring themselves for Christ in increasing numbers. In some localities where it was a disgrace to be a Christian church members are now honored. Although Christians are still greatly in the minority their influence throughout China is far in excess of their numbers. Prominent men here in this old conservative city of Laichowfu are much more responsive to the gospel. One of these, baptized the past year, the jailor of this county, preaches regularly to the prisoners and a Bible class meets in his home. A benevolent society, organized this winter by Christians, to take care of the poor of this section, is being well received and highly commended by the non-Christians who are giving to it their moral and financial support. Subscription books to raise funds for the Baptist Orphanage buildings here were accepted gladly by the Seventy-eighth district leaders of the county who are soliciting funds for this Christian institution. This was impossible a few years ago. The Christians are able to assume a larger part in the political affairs of the county. They are now consulted and respected, whereas formerly they were despised and sneered at. Barriers are

being broken down and a free course made for the way of the Lord into the hearts of the people and the ultimate political, economic and social reconstruction of the county.

Seed sowing and harvest go hand in hand. Gospel tent meetings were held in various villages. Many thousands of tracts were distributed in the cities, the country and on the trains where the writer has traveled. Also thousands of gospel portions were sold and Christian booklets distributed. The sale of Bibles and song books exceeded that of former years. A gracious revival meeting was held in the fall. Dr. W. B. Glass did the preaching, and he preached the Word in power. The meetings were well attended, and there was considerable interest. The church was revived and more than a hundred came forward and gave their names as accepting Christ as Saviour. Twenty-six believers who had previously accepted were baptized at this meeting.

In addition to his regular work at Laichowfu the writer served during the past year as campaign director of the North China Baptist Association. This required visits to various mission stations and other centers in the bounds of the Association in the interest of the home mission work there and preparatory to our taking over that work at the beginning of this year.

The Association is raising during the five years of the Seventy-Five Million Campaign \$50,000.00 in the bounds of the Association for home missions, church building fund, support of orphanages, etc., this in addition to local church expenses. The Chinese and missionaries are determined to raise the full amount, and we have confidence in our people at home to believe that every cent of the Seventy-Five Million pledges will be redeemed. The portion to be raised by the Association last year was \$13,300.00, including a deficit of \$1,300.00 from the previous year; but through the goodness of God and the generosity and interest of the Chinese and sacrifice of the missionaries the contributions went beyond what we had hoped for. Some Chinese who are not Christians contributed liberally to the Orphanage Building Fund, and the total amount for the year amounted to more than \$20,000.00. Several thousand of this is being used for erecting new buildings for the association orphanage here at Laichowfu. One man, not a Christian, but whom we hope to lead to the Lord, gave the land for the orphanage; another, who is a Christian but not a Baptist, contributed \$3,000.00 for the orphanage school building. The buildings will be completed in the spring.

As Mrs. Leonard and I have been closely related to the orphanage from its beginning, we are glad to see it so well provided for before leaving for Harbin in the summer to assume responsibility of the work in Manchuria.

My experience as campaign director the past year caused me to find among the Chinese generally a greater willingness than I thought existed to contribute liberally to any benevolent enterprise in which they may be really interested. They are showing a greater interest and taking a larger responsibility in the salvation of their people. However distressing it may be, the present debt of the Foreign Mission Board gives us as never before an opportunity to stress self-support in the churches. Political conditions throughout the country and the presence of banditry in much of the country make it unsafe for us to leave the large cities, yet so far no members of our missions in China have been harmed and we continue to go about our work as usual. Many of these distressing conditions make for the progress of the gospel. We know that all things work together for good, so we look to the future with hope.

May I ask that you give the Foreign Mission Board your heartiest support and that you join us in prayer that this great work of giving the gospel of salvation to a lost world shall not be hindered for lack of funds.

Faithfully your brother,
—Chas. A. Leonard, Laichowfu, Shantung Province, China, Feb. 5, 1924,
Chinese New Year.

"PAUL'S PRESCRIPTION FOR THE JAILOR" Acts 16:31 By W. A. Sullivan

"Believe on the Lord Jesus Christ, and thou shalt be saved"—Paul.

"Paul told the jailor that if he believed in Jesus Christ, he could be saved—and repeating that today is where so many of us blunder in our Christianity. PAUL'S PRESCRIPTION FOR THE JAILOR IS NOT THE SAME FOR US TO USE TODAY, BECAUSE CONDITIONS ARE NOT THE SAME." (Capitals mine)—Gypsy Smith, Jr., quoted in Commercial Appeal, May 22, 1924, and in The Jackson Daily News, June 8, 1924.

There it is "in cold print".

If Gypsy Smith has been misquoted, let the Jackson Daily News or some one else correct the error.

If Gypsy Smith has been quoted correctly, let the quotation stand "in cold print".

The Lord Jesus Christ said, Jno. 6:47, "He that believeth on me hath everlasting life". Let Jno. 6:47 stand "in cold print" in God's word.

Whenever the statement is made anywhere by anyone that the Way of Life as stated in the New Testament "is not the same for us to use today because conditions are not the same" the "poor little ecclesiastical quidnunc at Drew, Sunflower County, Mississippi" will immediately brand it as heresy.

The Jackson Daily News in its editorial, June 8, 1924, says some good things if said from the right point of view. Certainly we are to be "witness-bearers" for the Lord Jesus Christ. As such we are to carry the glad story to others". But one is not saved by witnessing for Jesus. One has no glad story to tell to others until one has first been saved.

The Daily News rightly says: "Mere belief never saved any body". Certainly that is correct. We are not saved by belief. We are saved by a Person. Jesus of Nazareth saves. He is the sinner's only Savior.

In announcing the birth of Jesus the angel said "thou shalt call His name Jesus, for it is he who shall save his people from their sins".

When Paul told the jailor "believe on the Lord Jesus Christ, and thou shalt be saved" he was pointing the jailor to a personal Savior. Jesus the Physician of souls sick unto death; Jesus the Lamb of God that taketh away the sins of the world; Jesus who "by his own blood entered in once into the holy place, having obtained eternal redemption for us" was "Paul's prescription for the jailor". There is no other prescription. "There is none other name given under heaven among men whereby we must be saved".

But the Jackson Daily News says further: "Paul and Silas in telling the jailor to believe, were merely giving first aid to the injured, so to speak. They were putting the poor man on the road to salvation and not attempting to endow him with final redemption".

Compare that statement with Jno. 5:24, "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me hath everlasting life; and shall not come into condemnation, but is passed from death unto life".

No, Brother Sullens, they were not giving the jailor "first aid", they were pointing him to the great Physician of men's souls. They were pointing the jailor to a Risen Savior in whom the believer has final redemption—and eternal redemption.

To quote the Daily News once more: "Imagine if you can a physician entering a hospital, filled with patients afflicted with divers and sundry ills, writing one prescription, and telling the head nurse to give that identical medicine to each and every patient, regardless of their ailment".

The assumption back of that statement seems to be that different sinful souls need different prescriptions. But the assumption is wrong, because a lost sinner is a lost sinner wherever he may be. There is but one Physician, Jesus Christ. He has but one remedy—His own blood—for every soul alike.

Paul told the Philippian jailor "Believe on the Lord Jesus Christ and thou shalt be saved". I will give the editor of the Jackson Daily News \$100.00 for any other Bible statement of the Way of Life.

When I prescribe for a lost soul, I do not write a new prescription. I pass on the one which is written in God's word. External conditions may change. But God's eternal plan does not change. Jesus Christ does not change. Human nature does not change. The Bible statement of the Way of life must not be changed.

If the Jackson Daily News does not like the Bible doctrine of Salvation by Grace, I am sorry. I suppose the Daily News is not the first to exclaim "to hell with such a doctrine!"

HONESTY VS. CAMOUFLAGE AT BLUE MOUNTAIN

It is the general belief now that there is much camouflage in education. The saddest feature of the situation is that there is entirely too much truth in the belief. It is easy to deceive people in the matter of college education. It is easy to deceive the students themselves. The average college student attends only one college, usually she comes out devoted to that institution because usually college managers and teachers are kind to their students and usually the student becomes devoted to their class mates and usually the college boosts itself. The student attends only one college. If she passes through without knowing what she ought to know she will suppose that it would have been the same way in any other college. I know a case where a student attended an excellent state school for one year and did excellent work. She was persuaded to leave that school and enter another. She took her three years in the other school. Then she secured a position to teach in a school which was supervised to an excellent school superintendent. That school superintendent remarked at the close of her first session that her morals and personal influence in his school was all that a superintendent could reasonably ask, but, said he, "I was astonished at her ignorance. I found that she was not educated and I felt that the man that induced her to change schools had done her a life time injustice." The girl was devoted to the school where she graduated, but the school superintendent felt that her education had been greatly camouflaged. If he was mistaken in this case, we may be sure that there are many cases in which this is true. Christian schools cannot afford to indulge in camouflages. If they do not do honest work with their students they belie the name Christian Institution. If they do not require thorough work of their students they will do their students irreparable injustice.

There is so much stress now a days on technicalities and so much anxiety in the minds of many students to get through quick that schools are much tempted to pass them on their work and graduate them when they are really not prepared. Christian schools ought not to yield to this temptation even though they lose students by being honest and square. Christian schools ought to be noted for their freedom from all camouflages.

Blue Mountain College has always made special effort to be honest and square with students. We have often had students to choose other schools because they could graduate quicker, because they knew that they would be required to do thorough work if they entered Blue Mountain College. If we are not mistaken, our school has a special reputation for thoroughness. This reputation has resulted in bringing us a very fine class of students. Most of our students come from families which want their daughters educated instead of white washed.

Have I claimed too much? If you think so please read the following quotations from a professor in a prominent graduate school where man yof our students have done graduate work: "We have found that the graduates of your school are, without exception, young women of extraordinary ability and culture far in excess of graduates of any other institutions that contribute students to us whether those institutions be State

Universities, Colleges for women or Normal Colleges." That letter was written three years before we were placed on the Approved list of the Southern Association. Read also the following quotation from the Chairman on Credits of our own State University two years and a half before we were placed on the approved list: "In general, I may say that we are prepared to give full credit for the work done in your different departments such as Mathematics, English, History, Latin, Greek, Spanish, Physics and similar subjects without hesitation."

I give these quotations to show the kind of work we were doing before we applied for standardization. We have always tried to do standard work. We are better prepared than ever before in both equipment and faculty. Our friends need have no fear of camouflage in Blue Mountain College.

INFLUENCE OF A CHRISTIAN COLLEGE

The influence of a life is inescapable whether it be good or bad. It is of incalculable value to be well born for that will have its effect all through life, but it is not enough to be well born, for experience has proven that evil environments will warp and twist that well born life, so both a well born life and a good environment are needed.

When the Lord answered the prayer of Samson's mother that she should be a mother and that of Samson the angel told her that he would be a Nazarite and that no razor should ever go over his head, no wine nor strong drink should he ever take. The Angel told the parents that they should never take any wine or any strong drink. That was to make it easy for Samson to live this life of a Nazarite. So, better parents make better children. The parents owe to their children the best advantages in the home, in church, in education. Sometimes we will change our plans as to the place of education for the paltry sum of a few dollars when perhaps that little amount would mean blight and ruin of that life. It would be much better for a child to grow up in ignorance than to be influenced wrong in education and thus fail to get the right aim in life. In the highest education the loftiest conception of life are discovered and adopted. It is injecting the highest code of ethics into his profession, putting into it more than he can get out of it. Every great teacher in Mississippi has done that; every constructive statesman in the state has done that and every truly great citizen has done that.

A Christian school is the greatest force for righteousness in the world if well headed and controlled. Our Christian schools are well manned by strong Christian men. For more than a half century Blue Mountain College has influenced the world. Her graduates are now on both sides of the world wielding that Christian influence that was first set in motion when a student in this college. There are no better environments to be found than in the college life of this wonderful school. The curriculum here is as great as that of the State Schools, and then the religious side of it, the Bible side of it. This is being taught, that is the life of Jesus Christ, the world's first citizen, whose ideals were perfect and whose aim was to save the entire man and life. Dr. Hatcher the son of the noble William E. Hatcher of Virginia and one of the most highly educated men of the country is at the head of this department and his life is the amen of all he teaches. Then there are many other teachers absolutely great in point of education and as Christians. I, as pastor, can call on them for any kind of service and that without hesitancy and they all believe in and trust the atoning Christ and the reigning Lord.

Let me appeal to the parents and guardians to send their girls to this school because of its influence and quality and character of teaching and because of the positions occupied by her graduates and because of ends in life obtained.

—W. R. Cooper.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

RAISING THE STANDARD

The standard of intelligence among any people is the measure of their power for accomplishing results. Perhaps it would be more accurate to say that the average intelligence of the people is the measure of the nation's power. I was told while in Colorado that the water supply of the city is four lakes far up in the mountains; and that so powerful is the pressure that if it should be turned loose without restraint it would tear up every water main in the city and blow out the water pipes in the houses as if a powder magazine had been exploded. I am not vouching for all this, but the idea is this: The pressure and the power are determined by the elevation of the reservoir. This is what is meant above when it was said that the elevating of the average of intelligence among any people is the multiplying of their power.

This is not to discount the element of morality or religion in the life of the people. These subjects are closely, vitally connected, but we are now making an appeal for an intelligent citizenship, for the education of the people, for the loosening of latent forces of mind which will multiply the strength of our people and put them in position of great power for usefulness.

You may take a family of ten children of equal native ability, educate one of them, giving him the advantage of good Christian schools, and neglect the rest. The difference will be so manifest as to show the man to be a criminal who is responsible for the neglect of the nine. One would almost say that it is wrong to give one the advantage which the others did not get. It would be more correct to say it is a sin not to give all of them the opportunity which the one had. The powers of a developed, trained mind are beyond computation. Failure to develop the mind is a sin against God who gave us the mind.

Parents and children must share the responsibility for mental training or the shame of its neglect. It is often, and generally truthfully, said that anybody can get an education who desires it. The chances for development are before everybody and they grow geometrically with every improvement that is made. But there is another truth that goes along with this, which is that every father and mother is responsible for the education of their children, and can help them if they will. It is not always a question of money, but of inspiration, of creating ambition, of implanting the desire and purpose. And this goes back to the value that is put on the child's mind. If something else is held in higher esteem; if the child is made to put more value on money than mind; if easy position rather than enhanced usefulness are set before him as the ideal, then an education goes glimmering.

But let us get back to our original proposition: The measure of power for the individual or for the mass of our people will depend on their degree of mutual development. Are you willing for your children to go mentally maimed through life? Or are you willing to suffer the calamity of a mind shackled with ignorance, undeveloped in its resources all your days? The door of a wider,

fuller, freer life is open to you; what is your response to this day of opportunity?

And there is another question which our people must face squarely, and that is how much we are willing to contribute to raising the standard of general intelligence, by proper support of our schools. Our responsibility goes further than our immediate family; it reaches the whole body of the people. What are we willing to do for general education, for lifting higher the standard of knowledge, of improving the average of intelligence?

The education of a few of the people will not suffice. The providing schools for half the people is not sufficient. A man might have a good truck farm all by himself, but it will never be a profitable business until trucking becomes common all around him. An education is far more valuable to a man in the midst of people generally educated. If you want an education to be of most value to you and your children, you must make it possible for other people to get an education. This is putting the matter upon a low motive, but you can raise the motive as high as you wish. The hope of improvement in Mississippi, financial, social, industrial, economic and every way is to improve the average of intelligence.

THE JACKSON NEWS AND THEOLOGY

There are people who have all along contended that the Editor of the Jackson News got religion to help out his business. We are not of that persuasion, but believe he was genuinely converted, is a good man and a good Christian; that he is an entirely different man from what he was two years ago.

But though a man may be converted in a moment, it takes a good while to be transfigured, and a knowledge of the Bible and an acquaintance with Theology may not be acquired overnight. The Jackson News is a fairly good paper of its kind, and it is of a much better kind than it used to be. The moral tone of it was in great need of improvement and it has been improved. The Editor's sense of fairness is better than it used to be. For instance, a few years ago he published a reply by a Christian Scientist to an article in the Baptist Record, but refused to publish the article which appeared in the Record. Nobody with a sense of fairness would do such a thing. But in the recent criticism of an article by W. A. Sullivan, the article in question was reprinted in the News. That's getting better, and we are glad.

But when the News gets over on questions of Theology, the Editor's whole traditions, manner of life, training and habits of thought and language, are a handicap to him. He is a member of the Presbyterian church, but we are sure his pastor would not vouch for his theology. But even Saul of Tarsus had to spend three years in the wilderness in order to get his Theology straight after the kind of life he had lived. We welcome the Editor of the News into the fellowship of believers and rejoice in the genuineness of his conversion and the good he is doing. But he might tarry at Jericho till his beard grows out before he launches into a vituperative tirade against a Baptist minister in excellent standing as Rev. W. A. Sullivan, who is every inch a man, and a gentleman, who has native ability sufficient to take care of himself in a discussion, is an alumnus of Mississippi College, and of the Southern Baptist Theological Seminary. As a student in Mississippi College he won the medal over all the other colleges in the state, and preaches in a church house in the "village of Drew, Sunflower County" which would put to shame that of the News editor in the capital city.

When the Editor of the News descends to calling nasty names as a substitute for argument, he is like poor old brother Peter going back to the unchristian language of his former years. This is unworthy his present position and beneath the dignity of journalistic discussion. No sort of personal affection for Mr. Smith, or obligation to him, can justify calling an honest minister and fellow Christian "a little, narrow, jealous, hide-

bound, hair-splitting, fault-finding pulpiteer"; or a "poor puny pulpiteer"; or "both ignorant and malicious". It does not sound well in one who is condemning the narrowness of another, to say of what he preaches "it is a damnable doctrine, and hell is so full of people who have been deluded thereby that the devil can hardly keep the lid on". There may be minds that can hardly be called broad of this kind, but they can hardly be called broad or tolerant. To say that Mr. Sullivan's article shows a "man, narrow, jealous, malicious spirit", may make rattlesnakes and coyotes jealous but it is hardly suitable or convincing in a religious discussion.

Does anyone ask why the Editor of the Record comes into the discussion? There are several reasons. First of all he can do it because he is not personally involved. If it were an attack on him personally, he would pay no attention to it. Something over two years ago the News attacked something which the Editor of the Record had written and spoke of it much in the same language now used to describe Mr. Sullivan. The Editor of the Record of course paid no attention to the personal attack.

A second reason is that Mr. Sullivan is too modest to say about himself what we have said about him, and which ought to be said in view of the slurs of the News in reference to him.

In the third place the Record is blamed for publishing the article by Mr. Sullivan. Now the Editor of the News is too good a newspaper man and has been too long in the business not to know that an Editor cannot and should not limit the articles in his paper to the expression of his own personal views. Mr. Sullivan is a Baptist Minister in good standing, a member of the Board which owns and controls the Baptist Record, and is entitled to the expression of his views as much as any man in the state.

Whether or not Mr. Sullivan was correct in sizing up Mr. Smith's theology from a remark of a reporter in the Commercial Appeal, may be open to question; but let nobody labor under the hallucination that the person or opinion or preaching of Mr. Smith is sacrosanct, and must not be touched by the profane hand of criticism. He is a public character, very public, and has his chance to say what he thinks about the teaching and practice of others. He doesn't fail to say it, and we commend him for saying it. But he must in turn be liable to criticism by others. It is to his credit that so far as we have ever heard he hasn't gotten mad and gone on a rampage when he is criticised. It will be a bad day for the world when anyone who dares to differ with another has to have sulphuric acid poured over him as has been tried in the attack of Mr. Sullivan.

Now just let every man keep his shirt on. The weather is hot to be sure, but there's no reason for rending the air or your clothes. Personally we are glad to repeat what we said in the Record just after Mr. Smith's meeting in Jackson. We heard him often and with pleasure. We did not hear him preach anything which we did not approve. Of course he was silent in a hundred and fifty languages on some things which the Bible teaches, and which Baptist preachers generally preach. But what he did say was good, and the effect of his meeting in Jackson was good. Among the good things he did was to make a better man of the Editor of the News, and a better paper in consequence. And we are very grateful for it all. The Editor of the News sometimes is like the man Mark tells us about who saw "men as trees walking", but things are very much better than they used to be, for which we thank God and take courage.

There are two hopeful signs beginning to appear in the world's ecclesiastical horoscope. One is that the new prime minister of France, Mr. Herriot, has declared for suppressing the French Embassy at the Vatican, thus refusing to recognize the temporal power of the pope. The other is that the new president of Chile has been elected on a platform opposing union of church and state. The Roman Catholic Church has been hitherto recognized as the state church.

SWAPPING JUNE FOR JANUARY

There's an old rhyme that goes something like this:

As a rule, man's a fool,
Always wanting what is not.
When it's cold he wants it hot;
When it's hot he wants it cool,
As a rule, man's a fool.

People in these parts had been complaining of the backward spring and wondering if summer would never come. At the first real brush of summer they start migrating. In winter they go from Maine to Florida to escape the cold. In summer they go from Florida to the Rockies to escape the heat. So it came to pass that as we (the Editor and wife) started to Colorado for a wedding trip (to attend the marriage of their oldest son) we encountered people fleeing from Florida and Alabama and Mississippi on their way to the western highlands. June weather and the summer migration had set in.

We were soon out of Mississippi, cut the second base in Tennessee and slept all the way through Arkansas and Missouri, waking the next morning in Kansas. Turning into Missouri again for a short time at Kansas City we were soon on our long stretch through the length of Kansas and on into Colorado. Waking the second morning we found ourselves being swept northward, skirting the base of the Rockies. Soon the snow-capped Peak in the far distance, and henceforth our eyes were riveted to the Hermonlike vision. From now on our hearts were singing, "I will life up mine eyes unto the hills. From whence cometh my strength? My strength cometh from Jehovah, who made heaven and earth." Many references in the Bible to hills and mountains take on new meaning now, and you will be surprised at their number both in the Old and New Testaments.

Here we found at the foot of the mountains the flowers in bloom, but we had left behind us the yellow pines, oak and hickory, walnut and gum, beech and sycamore. The streams were far apart and the plains were bare of trees except a few imitation cotton-wood where the earth was cracked. Think of it, there are people there who never saw a boll of cotton. The corn was not planted. The wheat had been left behind mostly. Where there was irrigation the vetch and alfalfa were beautiful and the green sward made a delightful contrast to the brown alkali soil.

In the towns the people had redeemed the land from a desert waste and made it a garden. The wild flowers on the hillsides are in a delightful and delirious profusion. Maples and elms and ash have been planted and as you are whisked over the beautiful streets of Colorado Springs, you feel that the people have not gazed in vain through the months and years up at the snow-covered mountains, for they have learned their lesson of cleanliness, and beauty. Physically you may easily imagine that you have reached Beulahland. Down from the lakes in the hills ripple and rumble the clear mountain streams which furnish ice water at every faucet, and with which the streets and lawns, and parks and yards are given a bath twice a day. June is different here from the June in Mississippi, but still it was June. Here they say they have nine months of winter, one of spring, one of summer and one of autumn. This is the spring time. The parks are hedged with lilac and "snow balls".

After nearly a week here to get accustomed to the altitude, 6,000 feet, we were ready for higher ground, the sprint sprée to Pike's Peak. In an auto within half an hour we have changed altitudes as much as you would in going from one end of Mississippi to the other, from Gulfport to Blue Mountain. The snows of the Peak had been calling us and on Thursday we (eight of us) were off for the top. Other automobiles with their loads of tourists were also on the trail and like a string of hunter's hounds were barking their way through the mountains that rose in majesty till they seemed to touch the sky. Up Ute Pass they went, following the reverse course of the roaring waters. Soon the elms and maples were

past and we were amid the spruce and pine. The little dwarf oak, hardly as big as a huckleberry bush followed us a short distance and dropped behind. The voice of robins ceased and a solitary crow wrote black lines across the blue sky far up, up the mountain side.

Soon we had invaded the home of the winds and they seemed to resent the intrusion, for they smote our faces with sand snatched from the rocks and gathered a blanket of clouds for a moment to hide the sun. One daring and brusque breeze snatched a lady's hat from her head and sent it skipping, skimming among the spruce and rocks to furnish a nest for the birds.

Ever and anon as we turned to right or left in the steady climb the great white Monarch of the mountains looked out to see "who comes here". Modestly retiring within the surrounding hills he keeps watch over them by day and night. He halts the clouds in their flight, takes toll of them in rain and snow and sleet. He spreads alternately a blanket of sunshine and snow, and umpires the winds in their sport. Here is the race track of the winds which sometimes sweep down the ravines and frighten the young trees till they tremble; or they blow a blast that wakens the sleeping echoes from cavern or crag.

On up we went, changing from high to second, and second to low gear till we reach the snow line hardly half way to the top. Then the snow becomes more frequent till it spreads itself on both sides of the road. Then deeper and deeper it grows till we are able to follow only the path which the snow plow has cut for us through the thick white wool that clothes the mountain. More slowly and carefully we drive, for not till today has any car been clear to the top this season and the road is rough and narrow. We have passed all the trees. For a while we see a flower peep out timidly from the sod, but never daring to risk itself where the wind strikes. For a little while the lichens cling to the rocks for a meager life. Then all vegetation disappears, and we see only the bare rocks from which the wind has swept the snow, wide stretches of the glistening ermine that wrap the majestic form of this great Monarch of the West. The workmen along the road are trying to make the way passable, their own faces masked like a line of Ku Kluxers to prevent injury from the snow and sun and cold winds.

More slowly now and carefully we drive for we are coming to the top. You cannot hear well now, and your breathing becomes a little more labored. We have passed out of June back through May and April and February. It is January now and we are wrapped in heavy clothes. I had put on a good sweater; then I put on a very heavy overcoat (borrowed) and finally pulled up the automobile blanket. It is a January, the like of which we had not seen in Mississippi. The snow along the road side is four and five feet deep; in places ten feet. But we are on top now, and looking down on the world. How beautiful it is! How near to heaven we are! Nobody walks about much, for their summer shoes and silk stockings do not go well in the snow. Inside the house on top is a rip-roaring log fire with the flames flaring up the chimney. Hot soup, hot coffee and a few other things are served at the counters and you are the better for taking a little. The prices are double what they are at the foot of the mountain, but they have to be in keeping with the altitude.

You do not feel natural at this altitude, two and a half miles high; and you soon are satisfied with being walled in with snow in June, and you are ready to descend. Down we go, more slowly for a while than we came. You look across to the West and as far as you can see from North to South the Continental Divide, snow covered, shimmers and shivers in the sun. How majestic these gorges, how lovely the winding way, down and around, around and down, faster now and faster till we are past Glencove, past the Gate house, past Manitou and being whisked to your home in Colorado Springs.

It's June again. The birds are singing; the flowers springing. It's June, the bridal month.

and here the preacher stands before his own son, John Johnson Lipsey, who takes this bride whose hand he holds, whose heart he has won, Julia Frances Hassell. They are happy and all of us are. A wedding is the most beautiful thing in the world, and brings the opportunity of the greatest joy and the greatest usefulness. And that is the reason we went from January to June and back again.

Pastor Wayne Alliston of Columbia visited his old charge at Houston recently and saw a \$5,000 debt raised from the church.

The new prime minister of France is said to have organized his cabinet with fourteen members because he was afraid of the number thirteen.

The Unitarians allege that the orthodox people killed Jesus. It would be more accurate to say that the Unitarians killed him, killed him because he claimed to be God.—McDaniel in the Supernatural Jesus.

Evangelist A. D. Muse, Clinon, Miss., has had a meeting cancelled for June 29 and three weeks following. He can be had for that time. Write or wire him at Clinton, Miss. Mr. Muse has had over 1,000 professions of faith since the first of January.

Furman University will have an Institute of Politics August 5-15, in which political leaders and thinkers and economists will give educational addresses on the outstanding questions and problems of the day. South Carolina Baptists are the first to have an Institute of this kind in the South.

It is reported that we are to lose Pastor W. H. Morgan to South Carolina, as he has been called to Hartsville. The church there offers him every inducement, including access to a college for his daughters. We shall be very sorry to lose him from Mississippi as he has had a part in all the constructive work of Mississippi Baptists for the past twenty years. The church at Leland did what they could to retain him, but he felt that the call to Hartsville was of the Lord and he will probably begin work with them the middle of July.

O. F. Lawrence, a prominent Methodist layman, writing in the New Orleans Christian Advocate on the union of Northern and Southern Methodists, says:

"I am a bit amused that some who are opposing unification should insist that the rank and file vote on the proposition. We have never heard of these brethren urging that the 'rank and file' vote on any other matter connected with the church. We wonder if some of these brethren would want the 'rank and file' to vote on the matter of their appointments."

It will be a great day when the average Methodist gets old enough to vote and have some voice in the management of his church affairs.

There are as many dogs in Mississippi as there are white people. Some think there are as many dogs as there are people both white and colored. It costs anywhere from ten million to twenty million dollars to feed them. The majority of them are a useless and expensive luxury. Many of them are an aggravated nuisance. Add to this the cost of treatment for rabies, the value of sheep killed, and you have an amount that is appalling. It is enough to run the public schools a long time or to build good roads over a large part of the state. And yet what a howl goes up when an effort is made to tax the dogs. It is said the Governor signed by mistake the bill passed by the recent legislature taxing dogs, which only goes to show how a governor may do more good by accident than an ordinary citizen can do on purpose.

Convention Board Department

R. B. Gunter, Corresponding Secretary

The Conservation Commission of the 75 Million Campaign met in Nashville June 3rd for the purpose of making plans for the finishing of our task begun about five years ago. The program for the remainder of the year with reference to the 75 Million Campaign states first, our problem which is first to reach all of our people within seven months and to pay all of our pledges.

For the finishing of this task it is urged that we hold up the standards which we set as a financial objective at the beginning of the Campaign by the payment of pledges, contributions from those who have already paid, by reaching all known pledgers for liberal offerings and by keeping the door open for large gifts from those who are able and by emphasizing the importance of serving our causes by reading our covenants in order that we may be prepared for a larger program in the future. The first is to secure strong speakers at all summer assemblies who shall be given one of the best hours for presenting the plans of the Campaign. Second, that the Campaign interests be presented in all of the evangelistic meetings during the summer and fall, asking the evangelists and pastors to preach on the subject at the same time placing emphasis on Christian Stewardship. Third, by an all day associational conference in each association during the month of July for the purpose of giving full information and for working out plans for the completion of the five year Campaign. Fourth, the Commission proposes to co-operate with the states in planning for the proper presentation of the Campaign at every associational meeting during the summer and fall and in suggesting a report on the Campaign which shall be sent by the State Secretaries in co-operation with the general director of the Campaign and that an organization be set up at each association for the purpose of reaching every church before the close of the year in the interest of the Campaign. Fifth, a Southwide inspirational campaign to be put on in each state with the general director and such other speakers as may be secured, using these in co-operation with the State Secretaries. Sixth, that the states be urged to put on section-wide or associational-wide meetings reaching every church in the South at which time the needs of the various causes shall be presented and that this shall be carried to even the churches which have made no plan for a thorough every-member canvass. Seventh, the states are urged to make a most strenuous effort to complete in so far as is possible campaigns for cash on the 75 Million Campaign before the meeting of their State Conventions, thus leaving the time following the Convention up to December 31st for rounding up of any which may be lacking on the Campaign pledges and that the best hour at the State Convention be given to these interests. Eighth, that the states continue to push Stewardship and Budget work through their Budget Director by distributing literature and reaching every possible church with the budget organization by December 31st. Ninth, requesting that the more fortunate members aid in redeeming all cash pledges in addition to the fulfillment of their own obligations and that each church ascertain what help is needed along this line and to seek to supply, thus fulfilling the law of Christ in bearing one another's burden. Tenth, that a week of prayer be set with an all day prayer meeting Wednesday of said week, urging pastors to take the lead in calling their people to prayer and an all day program for such service. September 21st to 28th is suggested as the week of prayer with the 24th as an all day prayer service, asking the W. M. U. to foster it. That publicity tracts and other literature be referred to the General and Publicity Directors and to the Executive Com-

mittee, instructing them to do their best in producing and distributing the tracts. Twelfth, that the pastors in every association be banded together for the purpose of making a specific presentation of the Campaign in every church and in every association in the South. Pulpit exchanges and visitations in every church are recommended with a specific message on the Campaign. A similar plan for the Laymen is also suggested. Thirteenth, all departments and agencies of our entire denominational force, including the laymen and women, young people and all the denominational papers give their undivided attention and unstinted strength and co-operation in bringing to the conscience of our people these great denominational programs. Fourteenth, that systematic and continuous effort be made to increase the circulation of the denominational paper. The ideal of having first the denominational paper in every home in the South and second the denominational paper read by every Baptist in the South and that the month of September be designated as the time special effort paper.

At the same time going into June 4th as well the Committee on The Forward Movement, or Our 1925 Program, met.

A DUST-SETTLING BOOK

By L. R. Scarborough

Dr. E. Y. Mullins' book, "Christianity at the Cross-Roads", is Philippic, a spiritual thunderbolt dropped into the camp of theological discussion. There is not a denunciatory word in it; but it is a dynamic of logic. Its theological content ought to satisfy the sanest and soundest Baptist in the land. It goes straight to the roots of the theological controversy between science and Christianity. It is the most complete answer to modernistic deflection from the truth I have seen. I do not attempt to review it nor endorse it. This would be presumptuous in me; but I would like to create the desire on the part of thousands of preachers and teachers to buy it and study it. It settles the theological dust in the recent Modernistic, Fundamentalist controversy for a distance equal to the circumference of the world. It read it through with profit and delight.

CALL FOR COLLINS

I am appealing to the Baptists of Mississippi to assist us in the rebuilding of our house at Collins. We are very anxious to erect a suitable house with modern Sunday School facilities. On account of the destruction of so much property in Collins in the way of the demolishing of residences and business houses, we feel that the task which is assigned us is a very heavy one. Two of our finest girls were killed by the storm and were buried the same day. Many of our members were seriously injured financially so that they cannot give as liberally as they would under ordinary circumstances. I feel that if the Baptists of Mississippi will assist us in this matter, it will be money most admirably spent. I know the heart of our people, and I am satisfied that they are always willing to respond to a good call.

Yours fraternally,

—John T. Christian.

"SOME FACTS GROWING OUT OF UNION MEETINGS"

It would appear from some of the articles in the Baptist Record recently, that as Baptists, we would do well to depart from our long estab-

lished custom and principle by participating in union meetings; for it seems that the one who has and is engaged in such meetings receives high commendation as to his soundness of doctrine, etc., etc., etc. Now I submit that this may be the most popular thing to do, but shall we do it?

I right now have a chance to begin, for I have been solicited to hold a meeting where the people who live in that town are for the most part Baptists, but they want me on condition that I preach one sermon, and the Methodist preacher one sermon. Wouldn't that "be going some"? But as fine as it may seem, I feel that they will have to get some other preacher, for if I should go into such meeting, and my co-worker should have any babies to sprinkle at the close of the meeting common decency would demand that I at least hold the pitcher of water while he did the rest: now why is this the case, I know of only one why to explain it, these people were close enough to attend the great union meeting which has been held; and why should they not have a union meeting, it was the most popular thing that had ever come to town.

I submit again that if it is right for one Baptist preacher to hold or engage in a union meeting, then it is right for all, and we will be making a mistake not to do so. But then we are facing this proposition, some of our laymen have expressed their views on this matter which seems to run counter with the writings of some of the preachers, who have written recently: now are we to go back to them and tell them that we have decided to change the plan of carrying out the Commission of our Lord, of making Disciples, baptizing them, and teaching them to observe all the things which have been commanded us, and that this can be done as well by uniting with people whose faith and practice, has always been to us, out of harmony with the teachings of God's word? If we go to them with this kind of a proposition, what shall we adopt as a basis upon which to make our plea along this line. I know of but one, and that is, that it is popular.

Now I heartily agree with Dr. Scarborough, that every campaign for making disciples should close at the water, and I am afraid that the union meeting will not go this far.

I mention this fact, which seems to follow these union meetings, a union organization is always formed to carry forward the principles set in motion during the meeting; I call that good wisdom from the union meeting standpoint, don't you? The men who make up these organizations are for the most part men who have just made a profession, and have no training in the world in church activities, but I guess it does not take that to propagate this kind of a thing.

I remember that Dr. Scarborough visited one of our cities not long since, where a union meeting had been held, in the interest of the great BAPTIST CAMPAIGN, and not more than a dozen of the people of the city heard him. It may be urged that it was bad weather, but it was not so bad but that more than that number had come from other places to hear him; it may be said that the union meeting had nothing to do with that, which may be so, but I maintain that it had not done very much good in that direction, do you think it did?

I attended a meeting the next day and night of the same kind in a city where a union meeting had been held where Dr. Scarborough spoke and it was but little better; the weather was bad yes, but I was about seventy-five miles from home and many other brethren were there from other towns.

I held a meeting recently in a certain city where a union meeting had been held, and during the meeting on Sunday night a union concert was pulled off at the Methodist church, and the other Baptist church of the town announced through the city paper that they would call in their service on Sunday night to co-operate with the union musical concert at Methodist church, but be it said to the credit of the little church with which I was working, "they stayed by the stuff" and many of the members of the other church. It

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may be said that the union meeting had nothing to do with this. Well we had about all the people we could take care of and had a splendid meeting. The next week the pastor of the church with whom I was laboring and myself were informed that all the other churches were going to call off and co-operate in a great union meeting of laymen at the Tabernacle and earnestly solicited us to call in the revival meeting and fall in line. This meeting was to be the following Sunday night.

In view of the above facts which seem to grow out of the union meeting, I am very much in sympathy with the old way, though it may seem to be a bit unpopular, for I have learned long since that popularity is a poor thing upon which to spread the WHOLE TRUTH of God's Kingdom.

"O, CONSISTENCY thou art a jewel".

—C. T. Johnson, Marks, Miss.

CALL FOR SELF-DENIAL

The only hope of reaching the goal in the present campaign is through the exercise of self-denial on the part of those who appreciate the urgency of hte situation. Should we reach only the original goal of seventy-five millions, we would surpass all former records; a Christian people, however, should not be content to aspire to anything short of the redemption of their full pledge. Let Southern Baptists arise in the spirit of loyalty and sacrifice, redeem the uttermost farthing of the ninety-two million, and thereby pay a merited tribute to our holy Christianity.

There are several other ways that seem reasonable and practical, which might provide the coveted sum; while all these means should be utilized as largely as possible, there is little hope of complete success through any and all of them.

In the first place, even a majority of Southern Baptists bringing all the tithes into the storehouse each Lord's day until January 1, 1925, would secure the full amount.

In the second place, if every subscribed could and would redeem his full pledge, success would be assured. There would be enough extra gifts to provide for losses through death. "Better that thou shouldst not pledge than that thou shouldst pledge and not pay". Let Christian people be loath to claim any exemption; consecration is resourceful.

In the third place, if the two million Baptists that signed no pledge, could be induced to make a reasonable offering before January 1, this would insure victory. It would be a tragedy to allow such a host to have no share in the blessings of this world program. The leaders should perfect such an organization as will carry the message of need and responsibility to every member in every church. The personal touch will win when all else fails.

In the fourth place, a liberal response by the million new members that have been received into our churches in the past five years, would enable us to reach the goal.

While each of these four agencies will make some contribution to success, there will still be a deficit to be provided through sacrificial giving. Brother W. Y. Quisenberry's suggestion that many contribute a month's salary in addition to paying their full pledge, is a concrete and practical method of expressing the sacrificial spirit. The Woman's Missionary Union thinks well of this suggestion and hopes that a large company of women will respond to it. This writer would be happy to have a multitude of laymen indicate their purpose to join him in accepting this proposition. Some interested people may not be able to reach this sum; this spirit will lead others to go far beyond a month's salary. All will give expression to the spirit of sacrifice in such measure as their enlightened consciences may dictate. The heart of this appeal is found in the spirit of self-denial.

"Let this mind be in you which was also in Christ."

—J. T. Henderson, Gen. Sec.,
Laymen's Missiionary Movement.

PASSION FOR SOULS

By L. R. Scarborough

A great business man asked me a few days ago a burning question: "What is the supreme qualification for an effective preacher?" My answer is: "A deep, burning, heart passion for the salvation of lost men." A broken-hearted mother, longing for the salvation of her baby son who had just started over-seas, pierced my soul with a thrilling question: "Do you love lost men?" That question has awakened me at night and disturbed my day dreams and brought tears to my eyes many a time. "Do I love lost men as I should? Does my preaching show it? Does my conduct show it?" I think no more important question can a preacher ask himself, nor any other Christian, as far as that goes. "Do I care whether men go to hell or heaven? Am I concerned for their personal salvation? Does this passion of my soul influence my preaching or my conduct; my attitude toward men?" Oh! that this burning matter would melt itself into the soul of every preacher in all the world.

David said: "They that sow in tears shall reap in joy." Isaiah said: "If thou draw out thy soul to the hungry, then the Lord will guide thee step by step and thou shalt be as a watered garden; The repairer of the breach, The restorer of paths to dwell in." It is said of Jesus: "He came to seek and save that which was lost" and that as he sighed over Jerusalem he wept bitter tears over their lost estate. Paul said: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great and continued sorrow of heart for my brethren according to the flesh." He went so far as to say: "I could wish myself accursed for my brethren that they might be saved."

What Southern Baptists need today is a deep burden of soul and compassionate longing for a lost world; to catch the spirit of Christ and follow the example of Paul. We would have in every church and in every destitute place, in city, suburb and country, a gracious revival of religion during this year. Nothing would help all our causes and institutions; our preachers, our members, our life, our program—present and future—like a great South-wide revival. If the nearly 20,000 Baptist preachers in the South would resolve to hold at least four meetings apiece this summer, somewhere, either in the church, the school house, or in tent or arbor or tabernacle; go in by prayer, plan, preaching, simple organization, conquering faith in the enduring power of the divine spirit, we could baptize a half million people during the summer and fall and what a blessing it would be. A great spiritual revival will do more for a community and church, a preacher and all the interests of Christ's Kingdom than any other one thing we can do, and at the heart of every revival is a passionate soul praying, trusting, seeking the power of God, longing for the salvation of men. I trust every Baptist preacher in the South; whether pastor, editor, secretary, college or seminary president or professor, will hold at least four meetings this summer. Nothing could be better for everything dear to us than this. If we realized the condition of lost men, the certainty of their doom without Christ, the peril of their destiny, the awful realities of a never-ending hell, the ineffable glories of redemption in Christ and a Heaven ahead, every one of us would go afield to win souls this summer.

The deepest prayer of my heart and the fondest longing of my soul is that God will send us in every church and community in the South a mighty tide of soul-winning power. My God grant it.

Our people have repeatedly expressed their approval of the cash plan of running the Baptist Record. It is best beyond all question. But remember that we cannot run it without the cash. If your subscription or your church subscription expires this month, will you see that a check is sent in that there may be no failure to run on all cylinders.

HOSPITAL NEWS

The graduating exercises of the Training School of the Baptist Memorial Hospital were held on June 10th in the beautiful new auditorium of the Bellevue Baptist Church. More than 100 nurses in uniform, occupying the centre of the spacious building, with friends filling the remaining sittings, made an attractive scene. There was appropriate music. Mr. E. W. Porter, beloved as a loyal friend of the school and of the hospital, made the address of the evening, and Dr. W. T. Pride of the lecturing staff brought congratulations from the medical profession. Miss Archer, superintendent of nurses, presented the class, and Rev. Dr. A. Ellis awarded the diplomas in behalf of the trustees. Miss Ida Grant of Mississippi and Miss Grace Steel of Arkansas were the honor pupils.

The number in the graduating class, coming from the several states, varies from year to year in an interesting way. This year Mississippi had 15, Arkansas 7, Tennessee 6, Kentucky 3, Missouri 2, and Alabama and Louisiana one each. This was the largest class to date, but the 1925 class will have some 60.

The number of patients admitted this year has averaged nearly 1,000 per month. On June 5th 59 came in in a single day. The beds in the charity wards keep full.

The hospital rendered a large and valuable service for the old Confederates during the reunion. A hospital was maintained at the auditorium with full staff of physicians and nurses, and ambulances at ready call. Many were brought to the hospital, but most of them stayed only a few hours. They said they were not sick but "just give out".

The work under Mr. George Sheats, the new superintendent, who took charge January first, moves on in a satisfactory way. He had been with the hospital so long that all knew him and were ready to fall in with his policies.

—M. D. Jeffries.

We have a number of copies of the Convention issue of the Baptist Record left and will be glad to send to any pastor or worker who would like to have sample copies for use in their church. Send us your name and address and number of copies you can use. With the co-operation of those who are already subscribers to the Record we should place on our subscription list at least a hundred new subscribers during the month of July. Address all requests to Baptist Record, Box 520, Jackson, Miss.

In a recent speech in Congress Dr. B. G. Lowrey told this story which is applicable in many spheres:

A gentleman sat in a railway train and held on his lap a tightly closed little wooden box perforated with small air holes, as if it contained something alive. A gentleman sitting by looked curiously at the box, and the conversation ran somewhat thusly:

"What is that in your box?"

"Why it is a kill-o-ma-dee."

"A kill-o-ma-dee? What is that?"

"Oh, it's a little animal about as big as a rabbit."

"How does it live?"

"It burrows in the ground, like a prairie dog."

"What does it eat?"

"It eats snakes, nothing but snakes."

"That's funny. How do you get enough snakes to feed it?"

"Why, I am a hard-drinking man and I have no trouble finding snakes. I find them all around every day."

"But they are imaginary snakes."

"Yes; but that makes no difference. This is an imaginary kill-o-ma-dee."

It seems to me that the advocates of a large Army and Navy are seeing snakes.

Copies of the minutes of the Southern Baptist Convention for 1924 may now be had from Dr. R. B. Gunter of Jackson.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, *1st Vice-President, Madison*
 MRS. F. M. DOUGHTY, *2nd Vice-President, Shaw*
 MRS. C. LONGEST, *3rd Vice-President, University*
 MRS. J. K. ARMSTRONG, *4th Vice-President, Louisville*
 MRS. MAX EMERY, *5th Vice-President, Duett*
 MRS. I. L. TOLER, *6th Vice-President, Gloster*

MRS. R. L. COVINGTON, *1st District, Hazlehurst*
 MRS. H. L. MARTIN, *2nd District, Indianola*

MRS. A. J. AVEN, *W. M. U. Vice-President, Clinton*
 MRS. D. M. NELSON, *Recording Secretary, Clinton*
 MISS FANNIE TRAYLOR, *Young People's Leader, Jackson*
 MRS. D. M. NELSON, *College Correspondent, Clinton*
 MRS. J. L. JOHNSON, *Training School Trustee, Hattiesburg*
 MRS. W. J. DAVIS, *Margaret Fund Trustee, Jackson*

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 MISS M. M. LACKEY, *Treasurer, Jackson*

MRS. W. J. PACK, *5th District, Laurel*
 MRS. E. W. HEWITT, *6th District, Summit*

We report the District Meetings from the First, Second and Fifth Districts on the Page today. We regret that the reports have not come in from the other District in time to report in this issue. However we learn that all meetings were well attended, and excellent in spirit; and certainly we pray that great results may come from each one during these remaining Campaign months.

A Young People's Rally was held in Jefferson Davis Association this past week that was most inspirational. The Young People's Leader of this Association, Mrs. H. H. Williams, was a recent caller in our office. She is greatly interested in her work.

Our College Correspondent, Mrs. D. M. Nelson, and our Young People's Leader, Miss Fannie Traylor, left with their party of Y. W. A.'s for Fidgecrest last Monday. They went eastward in gay spirits, and we are sure they will have a most joyous time at this the first Southwide Y. W. A. Camp.

Mississippi W. M. U.'s Part

The attention of every Baptist woman in Mississippi is very earnestly called to the figures on page seven in your July ROYAL SERVICE. Your attention is specially called to Mississippi's line of figures.

As you will note we pledged \$850,675.00. We have paid \$562,208.00. Leaving us due \$288,467.00.

"Four months and then cometh the harvest".

Now there are some very encouraging features in considering the above. And there is not one thing that need discourage us, even though our dues run into the hundreds of thousands.

Comparisons are not always odious. Look at the figures of other states in those columns. Look if you please at happy Florida, whose pledge has been met. Note that she pledged less than one half of what we have paid. True she has not so many organizations; but Mississippi does not suffer by the comparison.

However Mississippi DOES suffer and suffer greatly if she does not gird up her loins and renew her vows unto the Lord—and then pay them.

We can meet every cent of the above IF WE WILL.

It must be largely a matter of INDIVIDUAL service. EACH ONE of us must constitute a committee to become responsible for the amount due.

Beloved, let us set about it in somewhat this manner:

For July make our quota \$75,000.00. This will be \$12,500.00 for each District. Your District V.-P. will confer with your Associational Superintendent, and make another division. Your Superintendent will confer with your local society or church—women of your church—and make still another division. Thus it will come down to YOU and Me. Let us each give as he has prospered us; let us not fail to go after gifts large and small. And above all let us go after gifts PRAYING as we go.

When we have planned and prayed through July, how easy it will be to plan and pray and praise through August, September and October!

You see your Secretary is aiming for us to roll up the entire amount by the time our State Headquarters closes books at the end of the fiscal year.

Will not all who read this and believe that "where two or three" pray for a thing we will secure it, send a post card to,

Your Secretary?

First District Meeting, Jackson First Church Evening Session

It was my privilege to arrive just before the pageant which so beautifully presented the far reaching work of our W. M. U. I voice the sentiments of all present, in expressing gratitude to Mrs. Williams, Young People's Leader, and her co-workers, who made possible this presentation, enjoyed by all. The earnest, interested W. M. U. members will long remember the splendid address and counsel of Miss Wilma Busy of the Training School on the same evening.

Morning Session

As usual, encouraging reports, accompanied by good messages from the associational leaders, and leaders in the various phases of our work aroused us to a better spirit of co-operation and created new resolutions in our hearts to do more individual work in our local societies.

Other important features of our meeting was the privilege of seeing our dear Elizabeth Kethley, and hearing her talk about the Baptist College of Shanghai, and the great work our missionaries are doing there. Also it was our privilege to have a wonderful message from Miss Blanche White, field worker for W. M. U. in S. B. C. on "The mission of the local church, that of making disciples". Last number of our program was the splendid address on 75 Million Campaign by Mrs. Aven. If it were the privilege of every Mississippi woman to hear such an inspirational message I'm sure Mississippi would certainly pay pledges in full.

An interested co-worker,

—Sallie Long.

Meeting of the Second District

The annual meeting of the Second District was held in Greenwood on June 11th and 12th with delegates representing nine of the eleven Associations, which was the largest attendance in the history of the organization. The spirit of the meeting was fine, owing to the wonderful messages brought to us from our leaders, Misses Wilma Bucy, Elizabeth Kethley, M. M. Lackey, Blanche White with Miss Georgia Fancher leading us in all devotionals. These messages will linger in our hearts and minds therefore bringing forth much fruit.

The outstanding business of the session was the election of a Young People's Counselor for this District. Miss Georgia Fancher of Greenwood was employed for full time, she having had her training at the House Beautiful. She had previously been engaged in the Delta Association for June and July, therefore she will not begin her work in general until August 1st.

There were many good things brought out by our women in the meeting that will mean much to the work. We were very happy indeed to have an invitation to go to Charleston for our meeting next year. At the noon hour the ladies of the Greenwood church served a bounteous lunch

and a happy welcome was extended all present.

The following officers were elected:

Secretary and Treasurer, Mrs. M. B. Trotter, Winona.

Y. P. Counselor, Miss Georgia Fancher, Greenwood.

Personal Service Leader, Mrs. H. J. Ray, Grenada.

Stewardship Leader, Mrs. M. S. Deterly, Lyon.

Mission Study Leader, Miss Ruby Quillen, Hollandale.

—Secretary.

Meeting of Fifth District

At Lumberton on the evening of June 4th and the following day, the annual meeting of the 5th District was held. There were present delegates representing the various associations of this district.

We regretted the absence of Mrs. J. W. Champlin, our beloved former Vice-President, but the new Vice-President, Mrs. M. L. Emery, was present and introduced in a most gracious manner by Mrs. S. A. Wilkinson.

We wish to commend Mrs. Emery on the efficient way in which she presided over this meeting and those of us who are far sighted can read in her future great work accomplished for our Master.

Miss Blanche White and Miss Wilma Bucy were present, giving us several messages that few of us will soon forget.

Our gracious Miss Lackey was present, also, and in her talk "Seven Months of Campaign Service" gave the meeting the one other message necessary to make it a complete success.

For all those who heard the program I wish to thank those who rendered it. It has given us just the encouragement and inspiration we needed to carry this next year to a fruitful and triumphant close for God.

We found in Lumberton true hospitality. It could not have been the splendid way in which Lumberton ladies entertain that took such a part in inspiring those wonderful talks—Oh no, but it is that that makes us rather hope that their turn comes again while we are able to attend the Meeting and from the depth of our hearts we thank them.

—Secretary of Fifth District.

Fourth District W. M. U. Scholarship

The Fourth District Scholarship is now open for a young lady desiring a college education. Applicants must have definitely announced the purpose to devote their lives to some kind of home of foreign mission work, and must have completed a full High School course. Applicants should communicate at once with

—Mrs. A. T. Cinnamon, Chairman,
Kosciusko, Miss. Box 247.

"Whatever you would put into the State, you must first put into the schools."—Humboldt.

Brother H. C. Clark writes: "Have been for two weeks with Pastor H. B. Veach in a revival meeting at Trilby, Ky. Forty-eight joined the church before I left. Brother Veach was to finish the work by preaching nights up through Sunday. Many heads of families were converted."

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Program of the Baptist Young People's Union at Arkabutla, Miss., June 29, 1924, Fifth Sunday

What the B. Y. P. U. means to our church—By Miss Edna Cate, Coldwater.

Why read the B. Y. P. U. Daily Bible Readings—By Miss Louise King, Senatobia.

B. Y. P. U. Training School for Christian Service—By Earl Hughey, Coldwater.

Reading—By Miss Christine Stevens, Arkabutla.

Making our union better—By Mark S. Dougherty, Jr., Coldwater.

B. Y. P. U. aim in the Looxahoma Church—By Miss Julia Royal, Looxahoma.

Young people and the redeemed life—By Prof. R. D. Jacobs, Independence.

Round table—By Mrs. E. C. Turley, Coldwater.

Talk by state worker.

Who will win a library?—By M. O. Gann, Senatobia.

Benefit derived from B. Y. P. U. socials—By Miss Inez Burford, Independence.

Exercises by Senatobia Intermediate Union—Under direction of Miss Moore.

Echoes from the District Convention—By Edwin Earle Moore, Veatrice Baker, Mildred Moore, Ruth Brickie, Josephine Wait, Mary Vance Baker, Buchanan Moore, Kinlock Gill, Bernice Stevens, and other Senatobians who attend the Convention.

Exercises—By Group Four, Coldwater Union.

You are a B. Y. P. U. Some of you are on this program. Be sure to be there full of "pep". Let's work together to make this a great occasion. It should be a great mark in the development of the B. Y. P. U. organizations of the county. Get up your part well. Come, and we will all have a big time together. Dinner will be served on the ground by the Arkabutla people. The program will begin at 9:30 A. M. and close at 4 P. M. Let every church in the county be represented. Committee.

Beaumont B. Y. P. U. After the Library

The following is a part of two letters received from Mrs. W. G. Griffiths of the Beaumont B. Y. P. U.: "The Beaumont B. Y. P. U. has gone to work for the Fifty Dollar Library. There are thirty-eight members in this society and on Sunday, May 11th, we went to McLain, Greene County, and rendered a program. The people of that church expressed the desire to have a B. Y. P. U., and so we went to work immediately and organized an A-1 B. Y. P. U. with twenty-five members." "A week ago we reported a new B. Y. P. U. organized at McLain by our B. Y. P. U. Today I take great pleasure in reporting another. Our Union with the exception of one went to Arling-

ton, Perry County, and rendered a paperless program, after which a Senior Union with required officers and committees for an A-1 B. Y. P. U. was organized. We are going back next Sunday to start them off the best we can." "Our B. Y. P. U. reached the Standard of Excellence the last quarter of 1923 for the first time and we received the A-1 Pennant, of which we are very proud."

Mr. Shuttleworth has been elected B. Y. P. U. representative for Wayne County and we expect to see the B. Y. P. U. work take on new life now.

Columbia B. Y. P. U. Busy

The Columbia B. Y. P. U. has been at work organizing some other B. Y. P. U.'s. They say they are going to get a library, but that isn't just what they are working for, that they do not expect to stop when they have met the requirements. It may be said that they started before the library offer was made.

Stonewall Has Fully Graded B. Y. P. U.

Mrs. Andrews of Enterprise reports a fully organized B. Y. P. U. at Stonewall. That means that they have three B. Y. P. U.'s with a General Director. Mr. Henry Summerland was elected director. Each union has its full corps of officers and committees.

Jayess Organizes

We have a letter from Mr. Carl Wallace of Jayess saying that they organized a B. Y. P. U. there. We are glad to know of this new B. Y. P. U. and welcome them into the circle of the thousand-to-be B. Y. P. U.'s of the state.

On To the Thousand Mark

Our list has grown to about eight hundred and seventy-five unions. Our "Aim" is one thousand by November first. We have no fear but that we will be able to report that many or more by then. But then we will have no more than fifty per cent of our churches with a B. Y. P. U., so the task will not have been accomplished you see, and we do not expect to stop with a thousand or even two thousand, so we will not stop until every church has a fully graded B. Y. P. U. with a possible training for every member of the church.

The New Schedule of Activity

The new Schedule of Activity is ready for you. Let me explain just what "The Schedule of Activity" is. It is a card 11x14 in size with suggested activities for each week in the year for the B. Y. P. U. to observe. Nothing is suggested that isn't really essential if the B. Y. P. U. is to progress, and nothing is suggested that is required in the Standard of Excellence, for instance

Seven Latest Books

of our 39 published during the Convention year just closed

The Bible Our Heritage . Dr. E. C. Dargan . \$1.50

"A book like this, from this great scholar of such intensely 'shepherd' heart, is a rare contribution to the popular study of the Bible. Critical subjects are presented so simple that any reader can follow him without difficulty."—H. E. Dana, Southwestern Journal of Theology.

The Christ of the Logia . Dr. A. T. Robertson . \$2.00

"It stirs my soul. The analytical critic is chased right down into all the corners where he seeks to hide away from the Divine Christ, in the Gospels and the rest of the New Testament; he is faced with the same Christ abiding still."—Dr. W. O. Carver, Southern Baptist Theological Seminary.

Christianity at the Crossroads . Dr. E. Y. Mullins . \$1.75

"One of the most significant books in the matters it discusses written in this generation. It ought to settle the theological dust for 2,500 miles around any center. Every preacher and every Christian teacher in the world ought to read it and master its tremendous dynamic."—Dr. L. R. Scarborough.

Home Letters From China . Gordon Poter . \$1.50

"Your heart is made to sign and sing and laugh and chuckle and weep alternately. You see and feel China as a wonderful land with marvelous possibilities. He tells more of what we want to know than anyone I have read after."—Dr. L. C. Kelley, Pastor, Pineville, Kentucky.

Ella Rives Dr. J. G. Bow \$1.00

"Full of romance and deep human interest. The destiny of two lives awaits the outcome of a mighty struggle. . . There is love and abiding faith, and yet a difficulty that must be overcome. The Bible, final arbiter, wins and happiness reigns."—State Secretary Emmett Moore, Montgomery, Alabama.

The Successful Sunday School At Work . C. S. Leavell . \$2.00

"Mr. Leavell has pervaded the book with an enthusiasm and spirit which lift it from the class of prosaic and uninspired text books. It will prove a well nigh indispensable guide to those who wish to see the Sunday School take a higher station in the work of the Kingdom. He writes after intensive study and out of ripe experience."—Commercial Appeal, Memphis.

The Supernatural Jesus . Dr. Geo. W. McDaniel . \$1.75

"The author is at his best in this volume. His style is clear; his argument convincing. He ascertains what the Evangelists and Paul teach concerning the Supernatural Jesus. Furthermore, he has sought so to state facts as to appeal to the people generally. A study of such a theme, based on such sources and presented in such manner, must command a wide hearing."—P. E. Burroughs, Educational Department, Baptist Sunday School Board.

BAPTIST SUNDAY SCHOOL BOARD

BOOK PUBLISHERS

161 Eighth Avenue, North

Nashville, Tennessee

we give here the activities for July

- 6 Public installation of new officers.
- 13 This year we will have a Baptist Assembly on the coast at The Gulf Coast Military Academy, near Gulfport, Aug. 1-8. Let the B. Y. P. U. discuss this assembly and plan to send delegates if possible. Let the officers have a meeting this week. Read the B. Y. P. U. Triple Eye to the Union.
- 20 Discuss the possibility of an

Associational B. Y. P. U. for your association. If you already have the organization, discuss its next meeting.

- 27 Let the entire union sit together at evening preaching service. We will have a supply of these at each of the District B. Y. P. U. Conventions and every B. Y. P. U. represented in these meetings can get one, if you do not get one there we will be glad to send you one upon receipt of your request. We give a B. Y. P. U. Honor Roll Pennant to every B. Y. P. U. observing at least three-fourths of the activities.

THE SEMINARY BUILDING EMERGENCY

By President E. Y. Mullins,
Louisville, Ky.

Number One

The History of the Building Movement

This is the first of a series of four or five brief articles to inform the denomination of the emergency which exists in the building plans of the Southern Baptist Theological Seminary. We have kept silent during the Seventy-five Million Campaign, because we did not wish to interfere with the success of that great movement. The Seminary has been practically ignored in the plans adopted. As will appear later, very meagre results have come to the school from the Campaign. Through an unfortunate mistake, the building fund was omitted, and the fact that we are now four years behind time creates a serious crisis. I will give, first, a brief word as to the history of the movement.

The conviction that a new location for the Seminary would be necessary took shape in the minds of the faculty about fifteen or sixteen years ago. The matter was laid before the Board in our annual reports. The Board approved the proposal and sent a committee to Louisville after its annual meeting in Baltimore, in 1910. The committee spent two or three days investigating available sites. They finally agreed to purchase forty-four acres on the Brownsboro Road in the northeastern section of the city.

The World War created an entirely new situation. Originally the Louisville Traction Company had agreed to build a line to connect the city with this location; but its finances were in a state of great depression following the war, and no hope was held out that a line could be built there any time in the near future.

A very much more attractive location was found about a mile closer to the city, known as The Beeches, containing about fifty acres. It is regarded as the most beautiful tract anywhere within the corporate limits of Louisville. It is a short distance from our most attractive park—Cherokee. This tract was purchased at a cost of about \$100,000.00. The original tract was sold and the proceeds used in part payment for the new tract. However, there is still an indebtedness of \$55,000.00 on the new tract. The north end of this tract is about three squares from the Crescent Hill car line, and on the south it has a frontage of about a thousand feet on one of the most important boulevards running out of Louisville. It is the consensus of opinion that the location is ideal for our purpose. Students will be in easy access of Louisville and all its facilities for missionary work and the broadening of the educational process. Rapid transit has completely changed conditions since the days when the Seminary was located in the heart of Louisville.

Reasons for Removal.

The reasons for moving to a new location may be briefly summed up as follows:

1. The present buildings are old and out of date. They were never adequately equipped with necessary

facilities. They were built when the student body was much smaller than at present. They are all much too small now. Some of them were built of cheap material. Especially is this true of New York Hall, the students' dormitory.

2. The second reason is our overcrowded condition. No class room is large enough for our largest classes. The chapel cannot seat the crowd, when the attendance of all the students is called for. The faculty has grown until several members of it have no offices. This is very inconvenient, as it makes it difficult for students to have access to them. We have reached the capacity of all our buildings, and in several important respects the attendance is now beyond our capacity.

3. The noise of the streets, added to the cramped condition, makes the situation very difficult. Except in the winter months, when all the windows may be closed, it is extremely difficult to conduct classes in Norton Hall, on account of the noises from Broadway and Fourth Avenue. About five months of the Seminary session of eight months we are disturbed in this way.

4. A fourth reason is the lack of outdoor facilities for exercise for the students. We have two tennis courts on the rear of the Norton Hall lot and a little cramped space in the rear of New York Hall. Modern students wisely cultivate the physical and thus promote health and efficiency. Our situation in the heart of Louisville greatly hinders this phase of student activity. The Levering Gymnasium has served an admirable purpose, but it is now far too small and will have to be rebuilt on a larger scale.

5. Another reason is the threatener breakdown of our heating plant. Some years ago it was necessary to install an independent heater in the Library. A crack in the boiler this winter warns us that this will have to be replaced before long. It has been only temporarily repaired. The principal heating plant in the basement of the kitchen of New York Hall is also on the verge of a breakdown. It has been patched up repeatedly in the past two or three years to prevent a complete collapse. We will be under the necessity of abandoning our present buildings when this breakdown occurs, or we will be compelled at very great expense to install a new heating system.

6. All the buildings otherwise require great expenditure of money to put them in proper condition if they are to be used much longer. This is particularly true of New York Hall. The floors were made of flat-sawn pine lumber, and the surface became so rough in the halls that it was almost impossible to clean them, and about fifteen years ago we laid new floors in the main halls, but the floors in the rooms remain as they were originally. The furniture in many rooms needs replacing. Perhaps, at the lowest estimate, \$100,000.00 would be required to restore our buildings for continued service. In some instances students have actually left the Seminary because the rooms were so uninviting. We have, from time to time, of course, repaired and replenished the furniture,

but we are practicing strict economy in this regard. In short, it has become self-evident that the condition of our buildings will drive us out of them soon.

THE RELIGIOUS IDEAL IN EDUCATION

President John W. Hoffman, Ohio
Wesleyan University

The final test of processes and goals is their ability to satisfy a real human need and further a vital human end. The conscience of society will not approve a trial balance that ignores human values. Moral thought is demanding that the chief emphasis of life shall be upon better persons rather than bigger profits. Competent leadership in church and school is insisting that the real criterion of progress is neither the tonnage of the year nor the skill of the age, but more refined human beings. Society cannot use to any great advantage the man who lacks skill, in scientific and technical training, yet the mastery of mechanical forces and the intelligent utilization of material resources do not constitute the essential character of civilization. While economy in production and in distribution can only be secured by those who are relatively masters of natural forces, we must not forget that the retardation of progress and civilization is due more largely to human waste than to economic prodigality. Undoubtedly stupidity and ignorance have at times halted the advance of the race; nevertheless, we cannot conceive of sin as "the awkward handling of the raw materials of life." That which has diverted social processes from their highest ends has been invariably lack of reverence for personality. Methods and institutions have been more concerned with an intellectual or economic national output than with happy and noble persons.

The measure of advance in civilization is not therefore material, it is human; it cannot be determined by an increase in knowledge or a multiplication of the machinery of life, but by more highly moralized citizenship and more just and more adequate social life for all. Centuries before modern philosophy urged society to reverence man and to apply the human test to economic and political methods, Christianity had voiced this commanding ideal. Few would take exception with Harnack when he points out that it was Jesus Christ who first brought "the value of every human soul to light." So busy, however, was the church in the past with the dogmatic content of religion that at times it forgot the human. The making of policies, the building of institutions, and the construction of an intellectual outlook so fully absorbed the best energies of the church as to cause it to lose sight of the twofold aim of the Christian ideal: "A perfect man in a perfect society." However disastrous the failure of the church to appreciate its personal and social mission to life, we are not justified in saying that "genuine religion has always implied a certain aloofness from every day experiences." Religion in its highest moral forms has steadily toiled for an ideal human

society. Its primary concern has been with the character and organization of the soul of man. Its chief emphasis has invariably been on those qualities of the inner life that determine the forms of our outward life. Carlyle discerned the real genius of Christianity as well as the great problem of life when he said: "The spiritual everywhere originates the practical, models it, makes it; so that the saddest external condition of affairs among men is but evidence of a still sadder internal one." With an almost childish faith in the effectiveness of movements and methods, of law and expert knowledge, many are determined to ignore the fact that our final problem is a spiritual one. If justice and honor and freedom are to characterize our industrial and commercial life we must first have these essential qualities in the souls of men. They cannot be embodied in democracy until they have first been embodied in our citizens. The supremely important thing for society is not therefore how much one knows, but what sort of an attitude one sustains towards the goods and opportunities of life.

We need not fear the outcome of the freest play of the human mind on the facts of life in an atmosphere warm-hearted, wholesomely reverent, and thoroughly religious. It may be true that, as one declares, we "cannot be enthusiastic over a God under investigation," nevertheless there are times when one must inquire into the nature of ultimate reality. He will make his excursion into the vast unknown searching for causes and to discover relationships. Human wreckage in the classroom does not occur because men think, inquire, question and investigate with unfettered mind. Loss of faith, despair and pessimism are due either to a skeptical habit fostered by the atmosphere in which the research is carried on or by a cynical, sarcastic attitude of the instructor. "In my study of science I have lost God as a living, personal Being," was the despairing remark of a young lady. That was wholly needless had her instructor been more concerned with creating a unified moral world for her than with smashing her girlhood belief in God. It is not study and thought and research that destroy faith any more than sunlight breeds disease. The world is a unity as man is a unity. The religious view and the scientific view are simply ways of regarding reality. They are not in opposition any more than reason and emotion are in opposition. Intelligence and reverence, the passion for a positive content to thought, fidelity to the noblest emotions of the soul, loyalty to the holiest aspirations of the religious nature of normal human mind, these are essential to education if God is to continue to be real and necessary to the student.

We are quite apt to forget that there is no inevitable movement of idea into ideal. Knowledge does not always beget action. The chasm between desire and duty is one of the tragic facts of life. Mr. Huxley pointed out that "education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their

concern has and organi- an. Its chief bly been on ner life that our outward the real go- well as the hen he said: ere originates it, makes it; ternal condi- men is but dder internal childish faith movements and expert determined to ur final prob- e. If justice are to char- and commer- st have these the souls of e embodied in ave first been ens. The su- ng for society w much one of an attitude the goods and

the outcome of e human mind an atmosphere solely rever- religious. It s one declares, astic over a ion," neverthe- when one must ure of ultimate e his excursion searching for r relationships. the classroom use men think, ad investigate. Loss of faith, ism are due habit fostered n which the re- by a cynical, the instructor. nce I have lost ersonal Being," remark of a as wholly need- ctor been more ating a unified her than with od belief in God. thought and re- faith any more s disease. The man is a unity. and the scientific ys of regarding ot in opposition on and emotion Intelligence and on for a positive, fidelity to the the soul, loyalty ations of the re- normal human ential to educa- continue to be real e student. t to forget that ble movement of owledge does not. The chasm be- uty is one of the ife. Mr. Huxley 'education is the intellect in the der which name I things and their

forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and lov- ing desire to move in harmony with those laws." Here then is a two- fold aim of education—knowledge and obedience or information and conduct. The gathering of facts and their proper organization into one's mental life is certainly important and basic. No religious enthusiasm, however genuine and dominant, can atone for ignorance of the best data of the various sciences. To ignore the splendid contribution of the lab- oratory and the rational process would be as fatal as to depend upon these data to get themselves organ- ized into more intelligent conduct and character. We have all known minds of broad culture and highly developed professional and technical skill utterly lacking in moral pas- sion and social energy. The facts are that the refinement of the logical process, the increase of technical power, and the aesthetic apprecia- tion of the best products of the im- agination have never yet under- girded the will with a mighty re- ligious motive. Those vast abyssal driving forces of the soul that convert facts, ideas, principle, truth into character do not reside in the in- stincts. They arise out of a vivid experience of God, they come to form as man responds to the Divine, they become effective as incentives playing upon the instinctive emo- tions when the cultivated mind with its wealth of ideas and facts aban- dons itself to the commanding lead- ership of the spirit of God. Mira- beau and Aaron Burr failed in the great crisis of their lives not because they lacked "native resources of will" or trained mind or were un- conscious of the issues depending upon right conduct. Reason, will and conscience in them failed to co- ordinate in the realization of the Divine ideal because God was not the dominant fact in their inner life.

"Had Jesus Christ invented the sewing machine He would have proven a greater benefactor to the race," is the declaration of one who finds no particular value in the re- ligious motive in life. This is of a piece with the oft-repeated notice that the sciences and the growing army of experts are to build our better social order and make our new world. God cannot sow wheat and we need bread; He cannot weave cloth and we need covering; He cannot build cities and we must have industrial and business centers; He cannot invent tools and we must have tools with which to carry on the world's work. Far be it from me to undervalue the significant part tools and science will have in the making of a better world. But it is perfectly obvious that tools and science cannot cleanse the soul and convert the miser, the prodigal, the impure into servants of a nobler humanity. There are times when society needs thundered into its very ears that "the Kingdom of God is not meat and drink, but righteous- ness, joy and peace in the Holy Ghost." Essential as it is that we grow corn, infinitely more essential is it that corn shall be converted into food for the toiler and not as a bev- erage destructive of family life, the

virtue of men, and the morale of the community.

Society requires of the school that we shall train the mind in greater power of thought, increase the abili- ty to discern, analyze and recon- struct a given situation in life, and that we shall develop a certain skill in the administration of life's varied materials. This does not, however, exhaust the expectation of society. The school must certainly develop a personality in which fact and idea, intellect and emotion are unified in a single purpose to make life just and equitable as well as beautiful and comfortable. We cannot con- ceive that an unspiritual pragmatism or an artistic naturalism with their frank repudiation of the transcen- dental ideal of religion is competent for this supreme task of making a righteous world. It may seem quite commonplace to say that the Hebrew prophet and the Christian apostle had a keener, more intelligent, and more profound understanding of the nature and difficulty of our social problem. These primitive men felt that the twist in human nature was not in the intellect so much as in the soul; that the injustice, brutality and tragedies of the world were due not chiefly to ignorance or physical weakness so much as to selfish pas- sions. The final readjustment of the individual to society and of the or- ganized methods of social life is not therefore economic, it is spiritual; it is not political, it is moral. An intensive study of the problems of life is certainly always needed, but greater still is that necessity for the thinker and the investigator, the in- dustrial leader and the man of busi- ness with a clean soul, the technician with a veritable passion for a right- eous world, the practical man with a conscience organized for the King- dom of God.

Modern religion has little sym- pathy with the conception that the scholar "is the spectator of all time and existence." Life is a mighty conflict of ideals in which every right-thinking man will find with Professor James that "there is some- thing to fight for and something to fight against." We must take sides, we dare not be a spectator of the terrible clash of badness with good- ness, of injustice with justice. Per- sonal gain as a motive, personal sat- isfaction as an ideal are contempti- ble in the presence of broken hearts, crushed homes and wrecked nations. Democracy, national life, world needs, must choose a social process wisely guided by trained minds with a complete equipment for life or one guided by those in whom passion, scant data, the miscellaneous and the fragmentary inspire policies and methods. It is perfectly obvious that intellectual power, technical skill and business shrewdness are not adequate for the greatest of all tasks—the regeneration of the social consciousness.

Greed and avarice can no more be cleansed from the motives of men by law and laboratory than piety can do duty for clear thinking, hard study and broad scholarship. Logic and technical skill are not adequate for the whole task of man. We must have the prophet with his vision of God, the apostle with his passion for sacrifice, the scholar in

whom religious vision and sacrificial zeal blend in a perpetual dedication to the perfecting of a civilization for which millions have died. Movements of socety are not automatic and po- litical methods are not self-realizing. Problems are being hurled at us as if by an invisible giant who laughs at our confusion. Men swing like a pendulum from pessimism to op- timism. Industrial programs are following in quick succession while chaos and suffering continue. Es- sential as is a readjustment of the mechanical and political arrange- ments of society, our chief concern is with an education intelligent, moral, social, sacrificial, consecrated to the divine ideal of "a perfect man in a perfect society."

MAY RECEIPTS ON THE 75 MILLION CAMPAIGN

Church	County	Amount		
Natchez	Adams	35.00		
Cane Creek	Alcorn	6.15		
Corinth 1st		1,674.63		
Hinkle Creek		20.00		
Kossuth		76.00		
Bethel	Amite	15.00		
Eastfork		9.10		
Galilee		60.00		
Gillsburg		30.00		
Gloster		10.00		
Liberty		230.18		
Mt. Olive		20.00		
Robinson		11.00		
Tangipahoa		32.83		
Zion Hill		83.00		
Bowlin	Attala	3.56		
Carson Ridge		6.75		
Friendship		2.50		
McCool		200.00		
New Salem		3.15		
Providence		5.60		
Samaria		25.00		
New Hope	Benton	2.50		
New Prospect		5.00		
Pleasant Hill		31.83		
Benoit	Bolivar	200.00		
Boyle		21.00		
Cleveland		173.01		
Duncan		120.00		
Gunnison		30.00		
Rosedale		8.00		
Skene		17.00		
Banner	Calhoun	10.00		
Bethany		110.21		
Calhoun City		12.00		
Derma		27.50		
Midway		20.00		
Mt. Tabor		2.00		
Poplar Springs		15.00		
Shiloh		25.00		
New Shiloh	Carroll	1.50		
Vaiden		49.00		
Arbor Grove	Chickasaw	13.64		
Egypt		2.00		
Friendship		5.20		
Houlka		20.00		
McCondy		21.00		
Mt. Olive		44.00		
Vah Vleet		20.35		
Woodland		50.00		
Ackerman	Choctaw	34.00		
Beulah		16.00		
Fellowship		18.00		
French Camp		10.00		
Hopewell		13.00		
New Zion		15.35		
Weir		28.50		
Port Gibson	Claiborne	15.00		
Antioch	Clarke	10.73		
Harmony		5.00		
Montrose		111.00		
Quitman		1,148.32		
Union		152.50		
Cedar Bluff	Clay	10.00		
Clarksdale	Coahoma	10.00		
Lula		6.17		
Crystal Springs	Copiah	100.00		
Damascus		12.00		
Pine Bluff		122.10		
Pleasant Hill		14.37		
Smyrna		17.00		
Strong Hope		35.00		
White Oak		5.00		
Leaf River	Covington	20.00		
Eudora	DeSoto	15.00		
Brooklyn	Forrest	95.00		
Hattiesburg 1st		351.81		
Macedonia		506.90		
Eddiceton	Franklin	15.00		
Hamburg		5.00		
McCall Creek		5.00		
Spring Hill		4.00		
Rocky Creek	George	40.00		
Shady Grove		13.00		
Leakesville	Green	57.00		
Graysport	Grenada	41.00		
Bay St. Louis	Hancock	5.00		
Gulfport 1st	Harrison	155.50		
Long Beach		11.00		
Pocahontas—Mt. Pisgah	Hinds	23.00		
Jackson 1st		386.59		
Antioch	Holmes	9.00		
Lexington		100.00		
Pickens		138.68		
Saron		40.00		
Tchula		17.75		
Bellefontaine	Humphreys	10.00		
Escatawpa		24.00		
Iowana		46.14		
East Moss Point—New Pros- pect	Issaquena	24.00		
Pascagoula 1st		7.83		
Red Creek Union	Itawamba	14.00		
Vanceleave		5.00		
Bay Springs	Jackson	25.00		
Dushau		12.00		
Union Church	Jefferson	126.25		
Antioch	Jeff Davis	7.00		
Bassfield		100.50		
Hathorn		2.00		
Prentiss		147.37		
Victory		4.90		
White Sand		30.00		
Blodgett	Jones	10.00		
Centerville		8.25		

Laurel 1st	352.00	New Prospect	1.50	Goodwater	10.00	Webster	
Ovett	50.00	Splunge	5.70	Harrisville—Liberty	20.00	Milligan Springs	16.90
Sandersville	25.00	Montgomery		Jupiter	4.75	Philadelphia	10.08
Antioch		Bethsaida	10.00	Magee	127.45	Wilkinson	254.00
Electric Mills	33.00	Hays Creek	21.25	New Bethlehem	15.15	Centreville	
West Kemper	17.00	Kilmichael	136.00	Oak Grove	20.00	Enon	4.00
Lafayette	58.50	New Jerusalem	13.00	Pleasant Hill	50.00	High Point	228.00
Clear Creek	20.00	Scotland	33.50	Shivers	5.00	Louisville	25.00
New Hope	12.26	Dixon	5.00	Weathersby	5.00	Mt. Pleasant	1.03
Philadelphia	9.90	New Blackjack	16.00	Fellowship	3.60	Yalobusha	
Lamar		Salem	25.20	Goodwater	5.00	Bethel	11.00
Corinth	8.45	Noxubee		Leaf River	9.60	New Liberty	10.00
Mt. Zion	.23	Brooksville	21.31	Mize	6.00	Scobey	5.00
Richburg	16.75	Macon	17.00	Rock Bluff	4.00	Water Valley	178.00
Sumrall	215.85	New Bethel	7.15	Rock Hill	14.00	Yazoo	
Lauderdale		Decatur	253.00	Stone		Bethel—Blackjack	5.00
Arkadelphia	50.00	Good Hope	5.00	Sunflower	2.00	Center Ridge	7.00
Bethany	25.00	Hickory	90.50	Bethel	2,900.00	Eden	45.90
Causeyville	94.75	Mt. Pleasant	7.50	Indianola		Hebron	11.00
Concord	3.00	Newton	147.20	Tallahatchie		Providence	5.00
Daleville	5.00	Oktibbeha		Bethany—(At Enid)	3.65	Rocky Springs	34.50
Fellowship	8.45	Bethesda	2.00	Corinth	5.50	Yazoo City	264.84
Hickory Grove	3.00	Longview	25.00	Friendship	2.85	Churches in General Assn.	80.76
Kewanee	51.11	Maben	44.00	Mt. Pisgah	10.00	Miscellaneous:	
Long Creek	4.00	Mt. Olive	10.00	Tate		Mr. and Mrs. A. J. Ginn,	
Meridian 1st	2,014.89	Self Creek	3.40	Central Coldwater	25.00	Tylertown	.50
Meridian 15th Ave.	5.00	Sturgis	5.00	Hopewell	134.00	J. A. Rhea, Myrtle, Miss.	53.16
Meridian Southside	414.70	Wake Forest	5.00	Mt. Zion—Independence	11.00	Jack—"Dad, what are ancestors?"	
Midway	5.00	Panola		Tippah		Dad—"Well, my boy, I'm one of	
Mt. Gilead	8.50	Como	377.84	Harmony	65.75	your ancestors. Your grandfather	
Mt. Vernon	66.05	Crenshaw	4.75	Macedonia	43.50	is one."	
Oak Grove	43.99	Hebron	126.70	Palmer	16.00	Jack—"Oh, then, why do people	
Poplar Springs	17.00	Longtown	3.70	Ripley	55.00	brag about them?"	
Salem	20.00	Pilgrims Rest	13.50	Tishomingo		Jack—"What kind of a fellow is	
Toomsaba	56.00	Tocowa	10.00	Tunica	100.00	Blinks?"	
Lawrence		White Oak Grove	3.00	Union		Bill—"Well, he is one of those fel-	
Arm	20.00	Juniper Grove	32.50	Bethel	11.50	lows who always grab the stool when	
New Hope	18.00	New Augusta	72.50	Blue Springs	2.13	there is a piano to be moved."	
Oakvale	20.00	Oak Grove	58.15	Fredonia	18.00		
Oma	65.00	Richton	14.75	New Albany	775.00		
Shiloh	32.00	Balachitto	52.40	Pleasant Ridge	140.00		
Sontag	21.00	Bogue Chitto	15.00	Zion Hill	26.20		
Leake		Magnolia	991.00	Magees Creek	20.00		
Carthage	10.00	McComb—Central	144.76	Smyrna	35.00		
Corinth	9.46	McComb—South	36.00	Warren			
County Line	4.10	Mt. Zion	10.00	Vicksburg 1st	300.00		
Freemont	12.00	Silver Springs	16.75	Washington			
Friendship	25.00	Pontotoc		Wayne			
Standing Pine	14.00	Duncan Creek	13.00	Greenville	102.00		
Walnut Grove	64.00	Emmanuel	15.00	Leland	830.50		
Lee		Friendship	9.12	Bukatunna	99.00		
Center Hill	25.00	Pontotoc	182.43	Clara	46.00		
New Macedonia	106.00	Toxish	6.18	Mt. Zion	20.00		
Oak Hill—Brewer	4.50	Baldwyn	374.90				
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Bogue Chitto	10.00	Briar Hill	165.00				
Brookhaven	5.00	Dry Creek	10.00				
Friendship	30.00	Fannin	50.00				
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Mt. Zion	45.00	Pearson	5.00				
New Prospect	27.00	Pisgah	4.00				
Pleasant Grove	18.00	Richland	82.00				
Topisaw	40.00	Union	2.95				
Union Hall	10.00	Clifton	16.00				
Lowndes		Lake	13.00				
Border Springs	3.25	Morton	108.00				
Columbus 1st	3.50	Sharkey					
Columbus 2nd	18.00	Delta City	49.50				
Madison		Rolling Fork	24.00				
Camden	14.00	Antioch	19.60				
Marion		Corinth	25.00				
Marshall		Everett	5.00				
Alexandria	5.00						
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The sixteenth annual session of Clarke Memorial College closed May 23, 1924. There is no doubt as to this being the most successful session in the history of the college. Our enrollment reached one hundred and fifty students over about ninety of last year. We began last year with that spirit of love and loyalty among our students that makes for the best interest of a college. We lost our administration building last February by fire. We regret the loss, but we are hoping to have a building for next year that will be a credit to any school in the South. You are now ready to meet the question: "Are you for Clarke College?" The question that would naturally precede such a direct question is: "Do you believe in Clarke College?" Then if you are not for Clarke, and do not believe in her give your reasons for such an attitude toward her. The above questions are now being asked the Baptists of Mississippi. The command, following the questions, is brought before them for consideration. Being a member of the student body for the past two years I feel very much interested in the future of this institution. Clarke

College is very much needed in this section of the state. Students finishing high school should go to the college that best suits their needs. Many students come to Clarke that would not ever go to school otherwise.

We are asking that the Baptists of Mississippi get behind Clarke College and help her to overcome her loss. We want you to feel that it is your college and we want you to send your boys and girls this way. We are not in competition with the other Baptist schools of the state. We prepare many students to enter Mississippi College, Woman's College, and Blue Mountain College. This is one of the great reasons why we should help to carry Clarke forward.

Yours sincerely,

—A Student.

FIFTH SUNDAY SUNDAY SCHOOL CONVENTION

All of the Baptist Churches of the Rankin County Association are invited to meet with the Dry Creek Church in a Sunday School Convention the fifth Sunday in June. We are begging each church to send representatives. Brethren come and let's have a great convention, for

the good of our S. S. and for the glory of our God. Come on brethren.

Your brother in Christian love,
—L. I. Thompson.

A Southern woman, leaving her home, spoke hurriedly to the maid about some apples baking in the oven.

"Watch when the apples burn, Chloe," she called as she was leaving the house.

When she returned there was a pan of burned and charred apples on the kitchen table, but Chloe was placid and happy.

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5. Because Blue Mountain has the highest altitude, purest air, (naturally and religiously), flowing springs, swimming pool, all contributing to the health of the student body, and all away from the dust, smoke, din and vice of the city.
6. Because girls can finish their course in three years by doing work in our summer school. Mothers, remember when sending your daughters away from home you are parting for the time with your most precious jewels. What of their environment?

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By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and here will be accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students. Send at once for Bulletin to

J. L. JOHNSON, President,
Hattiesburg, Miss.

EDUCATION AND EVAGELISM

"Education is absolutely indispensable as an evangelistic agency. In many regards there is no more effective form of evangelistic work than that which education affords. In the first place, it gives access to classes otherwise almost inaccessible, to social groups and bodies of religious opinion otherwise closed to us. How otherwise, except by medical work, would we have been able to touch the Mohammedan world? How otherwise would we be reaching certain great social strata in India? It operates in those areas with continuous power. Evangelistic work at the best operates now and then.

"Education is essential to evangelism also, because it raises up our leaders. It raises up leaders for the Church, in the State, and in industry. It is interesting to see how, whatever the theory a mission starts out with may be, it is driven inevitably by the pressure of the facts and conditions to this view, either to do education itself or else to struggle against any neighboring missions that have a larger policy which will do the education for it. We cannot look anywhere in the world to-day and find a fruitful mission that started out as so-called purely evangelistic mission that was not driven either itself to incorporate educational aims into its policy or else to relate itself to other missions which, by specialization of function or more comprehensive program, would be able to do what it had been unprepared itself to do."

(Robert E. Speer, *The Gospel and the New World*, pp. 175-177.)

ACCEPTS CALL TO MERIDIAN

To the Pulpit Committee and the Members of the Fifteenth Ave. Baptist Church, Meridian, Miss.
Dear Brethren:

In accepting the call to become your pastor there are several things at the front in my heart which clamor for expression.

The first one is one of gratitude for this expression of your desire to have me come to you in this responsible and important relation. I shall come to you with the conviction that God has led us into this relation with each other. So I pledge to you the very best service of which I am capable as long as we continue in this relation.

I shall undertake to discover and express to you the teaching of God's Holy Word on every subject which touches your entire life as far as I may be able. As I go in and out before you I shall endeavor, by God's help, to conform my life and teaching fully to the requirements of His word. I shall not refrain from preaching the truth as He gives me to see the truth, when it is out of harmony with the conduct of any one in our church or community, when this seems necessary and desirable.

I shall look to the deacons, trustees, Sunday School teachers and officers, and to the officers of all the organizations, and to all the members of the church for co-operation and support in the work of the Lord in our midst and out to the ends of the world. There is a distinct,

worth-while task for every one connected with us. I shall expect the co-operation of every member in finding the work which God has for every one and seeing to it that each one does his duty.

We are members of, perhaps, the very greatest religious denomination in all the world, with the greatest program ever grasped by the mind of man. I shall expect that we, as a church, will be fully in line with this program and that we will undertake to meet our responsibilities in carrying this program on to victory.

As to the two preaching services on Sundays and the mid-week service for prayer and praise are services for the entire organization and for all members of the church, I shall hope and expect to meet all the members of the church and their friends at each of these services unless they are kept away for reasons which are acceptable to God.

As the Bible makes clear the fact that every Christian is a "Steward of the manifold grace of God" I shall look for and expect the co-operation of all the members in establishing Stewardship principles in our lives. One of the very desirable results of this will be that it will bring in regularly all the funds that will be needed for the support of all the institutions and enterprises of the church.

It is likely that both pastor and members will discover defects in each other. As we are human this is certain to be the case. Let us all make up our minds that, in the most fraternal Christian spirit we will labor together according to the teaching of the Bible for the correction of all these defects.

In conclusion, let us each pledge himself to God and to all the others earnestly to study the Bible, pray and co-operate in order that His will may be done in and through us all. Then we shall see glorious things in His name.

On such basis as this the new pastor and his wife will come to you. It is our plan to begin our regular service with you on Sunday, the 13th day of July. We should be glad to begin earlier, but conditions here will not permit.

Just as deeply as you feel the need of the sympathy and help of a pastor or can ever feel this need, so deeply will your pastor feel the need of your love, sympathy and co-operation. I shall need the sympathy, love and co-operation of every member of the church. The old and the young, the rich and the poor, the strong and the weak, the good and the bad will all be needed and will be indispensable to me. I shall need every one of you always. Will each of you do your part in securing these treasures for me? If you will we shall see victory in His name in spite of all the force the enemy can bring against us.

Very fraternally,
—Jesse C. Owen.

HARLINGEN, TEXAS

As I am always interested in dear old Mississippi and the Baptist work there, and am sure you are interested in her sons, and their work, I will say that our pastor, C. S.

Wroten, a native Mississippian, is still bringing things to pass in the Rio Grande Valley in Texas. We have just closed our revival, with the pastor doing the preaching, which ran two weeks. The people of Harlingen say it was the greatest revival ever held in the town. Brother Wroten preached the Bible as it has never been preached here, the people testify, and the Word always has power. The church is on a much higher plane of Christian living, and doing than before the meeting.

There were several additions to the church for baptism, and by letter. About 125 members have been added to the church since his short time with us. Among others, some Methodists, Campbellites, and Presbyterians have joined our church. Last night a man joined the Baptist Church who was educated for the Presbyterian ministry. He is an able man, and is thoroughly convinced on the teaching of the old Book.

The church as a whole with all the organizations that Brother Wroten has perfected, is moving onward rapidly. The Sunday School, Young People's work, Deacons, and the Budget system is going 100 per cent.

Crowds at the Baptist Church have increased until the preaching services had to be moved from the church to a tabernacle owned by the church to accommodate the people with room. The pastor has organized a Men's Bible Class, that he teaches, and he has from 50 men upward every Sunday. The class, too, has outgrown its quarters.

I am glad indeed that Mississippi came up as well as they did on the Campaign. We are trying to do our best in the final wind-up in the great cause.

With blessings on all the work in the dear old state, and pray for us in our efforts to enthroned our blessed Savior in the Rio Grande Valley, and in Harlingen,

Yours sincerely,
—S. B. Ferguson.

I like the spirit of Browning in Rabbi Ben Ezra:

"Then welcome each rebuff
That turns Earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Learn, nor count the pang;
Dare, never grudge the throe!"

There are so many ways in which we may find ourselves! One would not expect to find any who lose their souls. Yet there are many of us who are unwilling to pay the price self-conquest costs. We will not grapple with ourselves. We delay. Years pass by. The doors of oppor-

tunity were once all open. We were young. The paths to service now seem almost to have become blocked highways. We failed to realize what the Sage of Concord made so plain: "All things are double, one against another. Tit for tat—measure for measure; love for love—give and it shall be given you—He that watereth shall be watered himself. 'What will you have?' quoth God; 'pay for it and take it.'" Voices speak to each one of us as did the voice of God to Saul on the road to Damascus, but we do not stop to listen.

Visions come to us as they did to the prophet Isaiah but our eyes are holden. Mighty purposes surge within us—lofty aims. We quench their fires with the dross of life.

Finding one's self is not a matter of time or place or circumstances. Lincoln found himself in a log cabin. Joseph in a prison and a king's palace. God appeared and spoke to Moses in the smoke and fire and quaking of the mount; to Elijah in the still, small voice.

It may be that our life's path is a by-way and not a main thoroughfare. It matters not, if our spirits are heroic and our wills attuned to service and resolute at the call of duty.

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East Mississippi Department

By R. L. Breland

NEWS, NOTES AND COMMENTS

Salvation

There are so many different ideas about salvation, its way, how we get it and what it does for us. So I thought it not amiss at this time to have a few words to say on this important subject. It is the biggest subject in the world, and possibly more people are thinking about it than any other one subject. "Salvation, oh the joyful sound!"

Salvation is a free gift from God. Eph. 2:8. Man is dead and hopeless and helpless when in sin. Eph. 2:1. If we can bring ourselves up out of the grave by our own power, then we can save ourselves by our own power and strength. Keeping of the law and doing good deeds have nothing in the world to do with our salvation. None of us can do these things any more than the man in the grave can walk and talk and do good deeds, while dead in sin.

Salvation comes solely through faith. Nothing else anywhere has a thing to do with the matter. God for Christ's sake pardons our sins when we exercise saving faith in Him. The Spirit takes the initiative in this as in every thing. He comes to us and convicts us of the fact that we are sinners (John 16:8), we get sorry for our sins and then the gospel presents Jesus as a Savior from our sins. Then under the power of the Spirit we exercise faith in Jesus—simply believe that Jesus is the Son of God and that He is the Savior and only Savior—and then we trust our souls to Him for salvation. Thus we have met the requirements of God and when we have done this the Spirit seals the blood of Christ to the soul; that is, He regenerates the soul, makes us a new creature in Christ Jesus, and we become children of God. All this that I have said is in its simplest term, Faith.

Some one has said that if there are no good works we are not saved. In this he is right, for James has said, "Faith without works is dead". James 2:26. But as a child never walks, talks nor expresses itself until after life and birth, so the child of God never does any good works until after birth—regeneration. He simply can not because he is dead in trespasses and in sin. But when he is saved he is then possessed of the mind of Christ and he then wants to and does work. If no good works follow our profession of faith it is evident that we made a mistake, and we were not saved, for "If a man love me, he will keep my words", said Jesus. If we are saved we are going to want to be baptized, we are going to want to join the church, we are going to want to live right in the sight of God. If we have no desire for these things we are strangers to grace. So the man was right who said that where there are no good works there is no salvation, but most of those who talk this way put the good works in the

wrong place, having them to come before salvation and making of them a part of the plan of salvation which is foreign to the teaching of the Bible and the truth. So then Paul's words, "Believe on the Lord Jesus Christ, and thou shalt be saved", are still true and are as good for the world today as they ever were, for "I am God and changeth not" is the word of God.

So salvation is something that is done for us from without that makes of us a new creature, giving us a new life, new mind, new desires, and impels us to work for our Master, and Lord Jesus Christ. Are you saved?

Rev. R. A. Kyle, who was recently licensed to preach by the church at Coffeeville, hopes to attend Mississippi College next session. He is busy these Sundays preaching to churches in Yalobusha County. He is full of zeal.

Brother Grace of Holmes County gives me the following as a toast by Gen. Francis Marion:

"Brandy, brandy, bane of life,
Spring of tumults, source of life;
Could I but half thy curses tell
The wise would wish thee safe in hell."

Rev. S. Schmitz, recently of Arkansas, joined the Coffeeville Baptist Church last week. He is preaching to a number of country churches in Yalobusha County. He is said to be a good preacher. We are glad to welcome him to our church.

"Spent Waters" is the name of a little poem by Harry H. Knoll:

"The years have gone, the years have sped;
Our friends are old, fully many dead.
The old home weeps beside the road,
The years upon it like a load.

"I would that we were boys again,
In childhood times, as when we ran
Across the fields, or fished the
brooks

With wriggling worms and bent pig
hooks.

"Those fields are gone. The city
stands

Where once we played with dad's
farm hands.

To memory have gone those joys,
Down on the farm, when we were
boys."

The writer is to assist Pastor S. H. Shepherd in a revival meeting at Elim Church the second Sunday and week following in August. This church is located three miles east of Coffeeville.

After this issue it will be necessary for me to change the heading of this department, if it is continued, to something more appropriate as I am leaving East Mississippi and "East Mississippi" will not fit so well as a heading for it.

We hear good reports coming up from McDonald where my young friend, Rev. J. E. McCraw is the faithful pastor. The church is much in love with the new pastor.

The Northeast Mississippi Encampment is to be held at Senatobia July 28 to August 1st. A splendid program is announced and a good Baptist time is in store for those who are so fortunate as to attend.

Pastor Lott recently closed a good meeting in his good church at Water Valley. We are glad to hear good things from the work of Bro. Lott at that place.

Our good brother, J. E. Heath, whose writings you delight to read in the Baptist Record, recently united by letter with the church at Duck Hill. The church and pastor are delighted to have Bro. Heath with us.

With deep regret I learn of the serious illness of Sister Nannie McReath of Neshoba church. I was her pastor for eleven years and she was one of the faithful. May the Lord sustain her in her last days.

Since we were moving to our new home during the meeting of the Evangelistic School at Clinton the writer did not get to attend that meeting this year. He feels keenly the loss of the influence and inspiration of it.

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J. F. LOVE, Corresponding Secretary,
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OUR NEW HOME

On May 30, 1924, with my family I left my old home at Philadelphia, Miss., and turned my face northward to our new home at Coffeeville, Miss. We had an uneventful journey of ten hours and arrived at our destination about 4:00 p. m. the same day. Not a blow-out nor a puncture, nor even a prize but marred the trip—we made the journey in a Ford, of course. When we arrived the brethren were looking for us and as our household goods had not arrived Bro. J. W. Criss took us in to his splendid home and gave us food and shelter until their arrival.

We are now happily settled in the nice parsonage ready to do service for the Master. We found our cupboard already full to the top with all manner of good things to eat and some for the surface of the body as well. We feel that we have gotten to the best place any where, the people are so good and kind to us. They are good to preachers and we take it that they are good to other people as well.

Sunday evening we had a fine service, having no service at the noon hour because of the closing services of the high school, and had four additions to the church, so we are to have baptizing this week. Sixteen were baptized two weeks ago. There have been about thirty additions to the church since the first of the year. The congregation was so large Sunday evening that the floor of our old house gave way and we are compelled to build a new one

now. Any way the present house is too small as a number were turned away Sunday evening for lack of room. The building committee is now working on the plans and studying how to get the money to erect the new house of worship. A new spirit is getting hold of the members and they are not going to be satisfied till the Lord's house is built.

We ask an interest in the prayers of the readers for the work here and in the County of Yalobusha in which this town is located. The work as a whole here is somewhat drowsy, several churches in the county not having regular pastors. We want to join hands with the other splendid pastors in the county in making it a real Baptist county. So we need your prayers.

Sunday evening the church at Coffeeville licensed Bro. R. A. Kyle to preach. He is the efficient Section Foreman on the I. C. Railroad located here. He is full of zeal and faith wants to be busy for the Master. He is arranging to go to one of our colleges next session. May the Lord use him in a great way. Bro. Sayle Kincade has also volunteered for the ministry from this church and we hope to see him develop into a power for the Master's use.

In connection with Coffeeville we have on this work Duck Hill and West, two good churches south of here. We are expecting a splendid work at both of these churches as they are composed of the best Baptists in the land. The revival meeting at Duck Hill is set for the fourth Sunday in July but West will not

hold her revival till fall. The pastor feels that he has three of the best churches of their size in the state and he is ready to give them his best now that he is on the ground, so to speak. Pray for us.

It is sad to leave the old home. For more than half a century we have dwelt in the land of Neshoba. We have never known any other people really but them. They were the playmates of our childhood, the chums of our youth and the bosom friends of our mature years. These friends we left have been indeed kind to us, letting us do pretty much as we pleased and finding little fault. We love them and turn from them with mist in our eyes to make and serve other friends in a distant land. We never expect to find better

friends than we are leaving behind in dear old Neshoba County, the land of our earliest love. "God be with them till we meet again."

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